R. S.

PREM PATRA

PART I

BY

His Holiness Huzur Maharaj
Rai Bahadur Salig Ram Sahab

TRANSLATED INTO ENGLISH UNDER THE AUTHORITY OF THE RADHASOAMI SATSANG SABHA, DAYALBAGH

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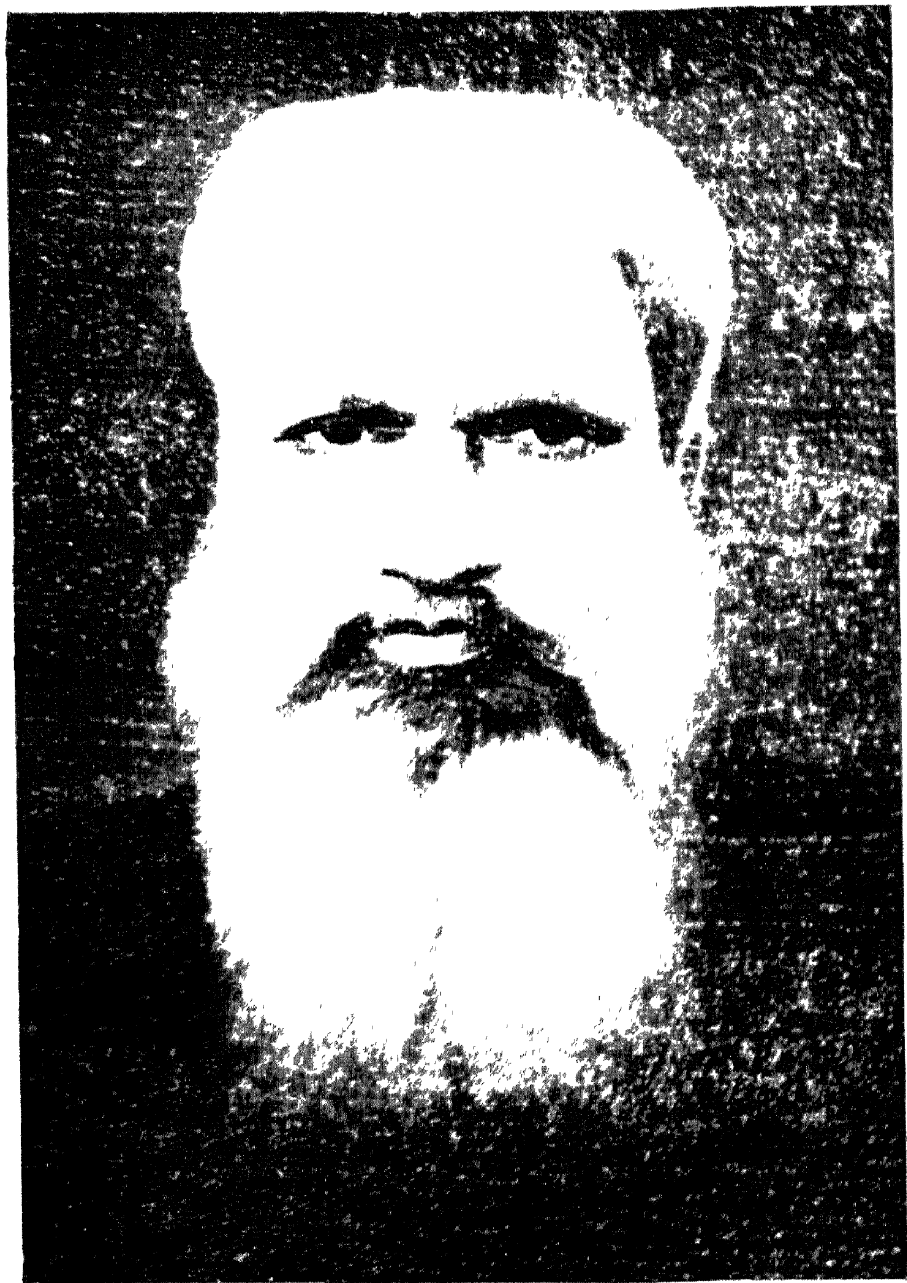
HIS HOLINESS HUZUR MAHARAJ

SECOND REVERED LEADER OF THE RADHASOAMI FAITH

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PREFACE

The 'Prem Patra' was originally published as a fortnightly magazine in Hindi in the time of Param Guru Huzur Maharaj, the second Revered Leader of the Radhasoami Faith. Huzur Maharaj was born in Pipalmandi, Agra on 14 3.1829, succeeded to the Leadership of the Radhasoami Faith on 8.6.1878 and departed from this world on 6.12.1898. Huzur Maharaj joined the Postal Department in 1847 and rose to be the first Indian Post Master General of U P. in 1881.

The publication of this Fortnightly, started on 1.5.1893, continued till 15.12.1898 i.e. till 9 days after the departure from this world of Param Guru Huzur Maharaj. All the articles published in the Prem Patra were from the pen of Param Guru Huzur Maharaj. The magazine was issued in lithographic print.

Leter on, the issues of the Fortnightly were collected together, edited and published in book form under the same name, 'Prem Patra' in six parts. The publication of these Parts was begun in 1898 and completed in 1903.

The issues of 'Prem Patra' obviously contain many of the discourses delivered day after day by Param Guru Huzur Maharaj in the Satsang. This would explain why there is frequent repetition of the themes in these books. As people from out-stations come everyday to attend the Sassang, there are always some new arrivals in the Satsang and hence the same topics have often to be discussed for the benefit of the new-comers. There are, of course, many things which have been explained in very great detail and light has been thrown on many points.

Besides, the language and style of the original books are also somewhat involved and punctuation marks have been

very sparingly used. The result is that one meets with very long sentences here and there and the use of the Hindi words और (aur) meaning 'and', जैसे (jaise), meaning, 'just as', यानी (yāni) meaning 'i.e.', मालूम होवे (mālūm hove) meaning, 'It should be noted', अब गौर करना चाहिये (Ab ghaur karnā chāhiye) meaning 'It should now be considered' etc. etc. is very very frequent. The reason is that Hindi prose was in its earlier stages of development. As a matter of fact, some of the first books of Hindi prose were written at the instance of the British Government in the 1st quarter of the 19th Century for the use of civil servants. Nevertheless, the language is very simple and superior to other writings of the period and anybody who knows even a little Hindi can easily understand the discourses.

These things made the work of translating the book into English a bit difficult. However, attempt has been made to put the ideas of the Revered Author in as simple and clear a language as possible.

Certain technical Hindi words which could not be expressed correctly in English have been used in original Hindi in the text of the translation and printed in italics and they have been explained in the footnotes as far as possible. Explanatory foot-notes on certain other points have also been given.

It is hoped that the publication of this English translation of the 'Prem Patra' Part I will help English-knowing seekers of *paramartha* in understanding the teachings of the Radhasoami Faith in sufficient detail and would also be useful to those Satsangis who do not know Hindi.

DAYALBAGH, AGRA:
30th April, 1958

GUR SARAN DAS MEHTA
President
Radhasoami Satsang Sabha,
Dayalbagh, Agra.

MAY THE MERCIFUL RADHASOAMI SHOW MERCY !
MAY RADHASOAMI HELP !!

PREM PATRA

PART I

DISCOURSE 1

1. Considering Merciful Radhasoami as the Supreme, the Almighty, the All-Merciful Being and the Vital Force within all, the devotee should surrender himself so completely to Him that he may leave the result of everything he does to His Will and Pleasure and should conform to it and should, as far as possible, perform the practices of *Sumiran*[1], *Dhyan*[2] and *Bhajan*[3] and engage in the *path*[4] of the Holy Books and also in *Seva*[5] and *Satsang*[6] and have strong faith and reliance in

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1. Repetition of the Holy Name Radhasoami, one of the Spiritual Practices taught in the Radhasoami Faith. 2. Contemplation of the Holy Form of the Satguru, another Spiritual Practice of the Faith. 3. Listening to the Spiritual Sound or Sounds of higher regions, the third Spiritual Practice. 4. The chanting of religious or mystic poems or poems of love and devotion for the Supreme Being is called 'Pāṭh'. At the time of Pāṭh, the devotee keeps his attention fixed internally at the spirit centre or at other higher centres and chants in a low tone, while feeling all the time that he is doing so in the presence of the Supreme Being or the Satguru. The Pāṭh is a great help in concentrating attention internally and as such, it is usually resorted to by devotees. 5. 'Sevā' means service. From very ancient times 'Sevā' of the Guru or Satguru has been considered to be a necessary part of the spiritual discipline through which a devotee has to pass. 'Sevā' is not only service of the Guru, but includes obedience to Guru's orders and service of mankind. It is held that it is through 'Sevā' that one is able to free himself from worldly entanglements. 6. Satsang (Sat Sang) is association (sang) with Sat i.e. Sat Purusha (Supreme Being) or the Satguru (Spiritual Teacher). Generally, it refers to the congregational divine service conducted under the presidentship of the Satguru or some Saint.

His mercy and grace. In this way, all those *Jivas*[1] who adopt the above mode of life, can pass their life fairly satisfactorily. If the devotee leaves the result of whatever he does to the Will and Pleasure of the Lord, he will have no attachment of any kind and he will remain free from the effect of *karmas* or actions[2] even while performing *karmas* or actions. And after performing spiritual practices internally, when one surrenders himself so completely to the Lord, all his old and *samchit*[3] *karmas* will, through Grace, gradually cease to have any influence on him and his life and if he performs actions in absolute reliance on the *Mauj*[4] of the Lord, *kriyamana*[5] *karmas* or actions would also not create any attachments and entanglements for him and the force of the '*prarabdha*'[6] *karmas* would also be weakened considerably. In this way, it is possible for the devotee to pass his life with normal comfort and ultimately to achieve salvation. The devotee can thus see even during his life-time, that all the three kinds of actions have ceased to have any influence on him. And if the devotee makes it the object of his life to reach the Holy Feet of Merciful Radhasoami and performs his spiritual

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1. The word 'Jīva' is derived from the Sanskrit verb 'जिव' 'jiv', 'to live'. Hence the word 'Jīva' stands for all living beings, though it is used particularly for human beings. 2. Whatever we do, mentally or physically, is 'karma' or action. It leaves its impression on the mind. Thus we have on our minds the impressions produced by 'karmas' of previous lives and also of the present life. 3. 'Samchita karmas' are those which accumulate in every life and whose results have to be undergone in future lives. Thus 'samchita karmas' merge in 'prārabdha karmas'. 4. Any, even the least commotion on the spiritual plane, which results in activity on the spiritual plane or even on the mental and physical planes is called 'Mauj'. Literally, the word means 'wave' of the sea. As Incarnations and Saints etc. also act from the spiritual plane, the term 'Mauj' is used also when we speak about their Will or Pleasure. 5. 'Kriyamāṇā karmas' of a person are those which one performs during his existing life and the result of the major portion of such actions has to be undergone during the present life. 6. 'Prārabdha karmas' are those which lead to a man's future life and to the circumstances and conditions of that life.

practices with the fixed determination that he would not stop short of achieving this object and goes on increasing his love and faith in the Holy Feet and withdrawing his attention from the world, except in so far as may be necessary according to one's needs, it would be possible for him to reach the Original Abode in one or two lives, and if he falls short of attainment, then in the third life, but every life that would follow would definitely be better than the previous one, i.e. he would be able to make greater spiritual progress and would have more worldly happiness as well. He would also definitely come into contact with the Satguru and on attending His Satsang even for a few days, would start his progress from where he had left off in his previous life and for the time that would elapse between giving up this body and assuming another, he would stay at some higher plane where he would get the *darśana* of the Satguru and also His guidance and in the next life also he would get the *darśana* of the Satguru and come into contact with the Satsang and would begin to make progress from beyond what he had achieved in his previous life. There is thus no harm or loss in assuming physical forms one after the other. It is therefore a matter of joy that the devotee is thus enabled to accomplish his work and attain the Highest Abode. This surrender which has been referred to above is of the highest kind. Every devotee should make such a surrender to the Satguru and perform his practices. The higher the extent of the surrender, the greater the benefit one gets during his life-time and also at the time of his death. There are many grades of 'surrender' but a man can judge for himself to which grade the surrender he has made belongs, i.e. he can judge about the nature of his surrender from the extent to which he has learnt to rely upon '*Mauj*' and to the extent he depends upon the grace and mercy of the Lord and engages himself in the performance of the practices. The devotee who surrenders himself completely will achieve his objective in one life and as regards others, the lesser the completeness of their surrender,

the greater the time they will require for achieving the objective.

2. Just as the spirit is present in every living body and discharges all the functions of that body by means of its currents and is in itself the vital force of the entire body, in the same manner, Merciful Radhasoami is the source of energy of all the spirits and their Vital Force and is always present within everyone. Thus the fact of His being Almighty is established and thus one need have no hesitation in accepting Merciful Radhasoami as Almighty, but it is in the nature of man's mind that it never gives up its clever ways and methods and does not completely rely on the mercy and grace of Merciful Radhasoami. The reason is that he always adopts methods and makes attempts in his own way in the performance of the work or activity to which he is specially attached and does not rely fully on the grace and mercy of the Lord. And if he does not succeed in his work according to his wishes, he becomes disinterested and dissatisfied and even miserable and begins to feel that if he had employed a particular method, he would have been successful or that he had failed because he had committed a particular mistake and forgets everything about the Will and Pleasure of the Lord and does not conform to it.

3. People who have such a mentality, do not place their trust fully in the Lord's protection. Such people desire that Merciful Radhasoami should do everything according to their wishes and if it does not so happen, they give up depending on His Will and Pleasure and try to put in their efforts in their own way. Such a surrender is defective, but if the desire to surrender oneself completely to the Lord is sincere and strong and if the devotee continues working hard and performs his spiritual practices, he would one day succeed in placing his complete faith in the Lord's protection. In order to attain such a complete surrender, it is necessary that one should have some detachment from the objects and

pleasures of the world. One should limit his desires to the barest necessity and should restrain or remove all those desires which are unnecessary and avoidable. It should be noted that efforts are not prohibited but all efforts should be made only subject to the Lord's Will and Pleasure.

4. When undergoing the results of the actions of the present life, the influence of actions of one's previous life also is felt and if the past actions have been good and correct, the actions in the present life are generally performed correctly, otherwise the result of the actions of the present life would be more irksome or less gratifying. Though Merciful Radhasoami is always there to help people, yet everything in this world cannot be done according to man's wishes and if his past *karmas* are bad and likely to lead him to trouble, he shall have to undergo, to some extent or other, the results of those actions also but one should not feel disturbed at this. As long as one has worldly desires and hopes, the effect of the *karmas* would continue to dog his steps. One would be free from the effect of *karmas* only when man would become indifferent to the world.

Question 1. Would a person, who has spiritual desire only and no worldly hope or desire, have to undergo the results of his actions or not?

Answer 1. If one has surrendered himself sincerely and completely to the Lord and has become indifferent to the world in its true sense, whatever joy or sorrow comes to him would be because of the Will or Pleasure of the Lord and thereby only his spiritual good would be aimed at, i.e. his mind and spirit would become purer and he would ascend towards higher regions.

Question 2. If one completely surrenders himself to the Lord, would *Kala* continue his connection with him even then?

Answer 2. If one has surrendered himself completely and truly, *Kala* would not continue his connection with him

but the results of his past actions would necessarily have to be undergone by him, though to a lesser extent, i.e. a mere fraction of the whole and such a *Jiva* would not recreate his connection with *Kala* in future, i.e. in his present life. Connection with *Kala* connotes the existence of desires for worldly pleasures in man's mind and putting in efforts for their attainment and giving up dependence upon the Will and Pleasure of the Lord.

DISCOURSE 2

1. The Saints have attached special importance to *Bhakti Marga* and have stated that the *Bhakti Marga*, i.e the Path of Devotion is the path of the Merciful Lord or the path taught by the *Guru* and that the religion in which there is no Love or Devotion is the path dictated by human mind. There are also some religions wherein there is some element of Devotion and Love, but they go in for idols and lifeless objects and do not know the True Supreme Being nor do they search for Him. The Saints have praised only that devotion which is directed towards the Feet of the Supreme Being and which springs from the desire to meet the '*Bhagwant*' or the Beloved by performing internal spiritual practices. Such devotion can be attained through the Satguru, for it is the Satguru alone Who can give all information about the True Supreme Being.

2. And it should be remembered that the True Supreme Being Radhasoami has the Form of Love and the Sat Purusha also has the Form of Love and the spirit or *atma*, *Paramatma*, *Brahma* and *Parabrahma* are all Forms of Love and the Satguru as well as the *Jivas* are also Forms of Love. One cannot meet the True Supreme Being without Love. The only difference between them is that the Supreme Being Radhasoami is the Fountain-head of Love, i.e. the Source

and Reservoir and the Sat Purusha is the Ocean of Love while *Brahma* and *Parabrahma* are like waves of Love and the *Jiva*, a drop of Love. The *Jivas* are not free from desires, nor is *Brahma* free from *Maya*. But there is only very little of '*Maya*' in the Ocean of Love, i.e. in Sat Purusha and it has assumed the form of pure spirituality in that Ocean of Love and in the Fountain-head, i.e. in the Region of Merciful Radhasoami, there is no trace whatsoever of '*Maya*'. Whosoever desires to have true salvation and true release from this world, should search for the Supreme Being with feelings of Love. And guidance about the True Supreme Being can be had from the Satguru or the Guru Who knows the secret of the Supreme Being. When the seeker has contacted the Satguru and attained the secret of the Path leading to the Supreme Being, he should try to rise higher up within himself by performing the *Yoga* practices. In other words, he should apply his spirit to the Sound Current, which issues forth from the Region of Sat Purusha Merciful Radhasoami and is present within every human being. It is with the help of that Current that the devotee can reach the Ocean of Love and the Fountain-head and when he reaches there, he attains the state of true release and true salvation.

3. It should be borne in mind that the Sound Current is also the Current of Light and Life and it is also the Current of Love and that man's spirit has descended with that Current to the topmost Region of '*Pind*'. It is at this point that one has first to collect his spirit and then, ascending upwards, reach the Original Abode of the Supreme Being. This is the Religion of the Saints. In order to achieve such salvation, one must of necessity contact such a Satguru as has already attained the Highest Abode or contact such a *Sadh* who, having met the Satguru, is engaged in the performance of practices for attaining the Highest Abode. The devotee should find out the practices from whosoever is available out of these two. It would then be possible to reach the Original Abode after performing the practices

according to his instructions. The devotee should also attend the external Satsang of the Satguru with Love.

4. The secret of the Abode of *Saints* is not known in any other religion, nor is any other person, except the Satguru or the person whom He may teach the same, acquainted with it. Indeed, the highest objective of all the religions of the world is much lower than the Abode of the Saints. In other words, no one has gone beyond the Regions of *Brahma* and *Parabrahma* and these two regions and other lower regions, i.e. *Sahasdal Kamal*, *6th Chukra*, etc. etc. are within the Region of *Maya*. And those who performed the practices and have stopped at these regions or would stop there, would not go beyond the Region of *Maya* and therefore will not be free from birth and death because covers of *Maya*, both fine and coarse, have surrounded the spirit and those very covers have formed themselves into the body of the spirit. Release from these covers is not possible under any circumstances without going beyond the Region of *Maya*. These covers always go on changing and this change of covers is known as birth and death. All the religions of the world whose highest objective or ideal is within the limits of *Maya* are known as the religions of Mind, for Mind and *Maya* hold sway over this Region of *Maya*, whether it is Mind and *Maya* of the *Brahmand* or the Mind and *Maya* of the *Pind*. The religion which does not teach devotion to the True Supreme Being is like an empty shell, i.e. it is devoid of the seed and true salvation cannot be achieved under any circumstances through its help. This is the reason why devotion to the Satguru and *Śabda* has been greatly stressed in the Religion of *Saints*. And the person who has reached the highest Region is known as the Satguru and the Form of *Śabda* is His real Form. In other words, *Śabda* itself has assumed the Human Form. Thus this devotion only is True Devotion. When the spirit attains the Region of *Saints* by performing such devotion, both internally and externally, its object shall have been then achieved. External devotion or

internal devotion pertaining to any region which is within the limits of *Maya* cannot lead to true salvation or true release. It is for this reason that the *Saints* have not looked upon this kind of devotion with favour.

5. It should also be noted that, without Sound Practice, it is not possible to make internal progress beyond the limits of *Brahmand*. The religion in which the Region of Saints is not the objective, nor is any internal progress possible, cannot lead to true salvation or true release even if it teaches Sound Practice. If the devotee listens to sounds of ten kinds referred to in the *Yoga Śastra* of Patanjali and his mind, on concentration, listens to them and enjoys them but if he does not know the intermediate regions (*Lokas*) nor the real method, i.e. he does not know the Sound pertaining to a particular region, nor does he really want to reach that particular region, even then true and complete salvation cannot be achieved. In other words, the Sound Practice performed in this manner will not enable the *Jiva* to ascend to the next region nor will it improve his spiritual condition, i.e. he would not be able to free himself from the Region of *Maya* wherein births and deaths take place. Therefore, those *Jivas* who want to achieve true salvation should search for the Satguru and surrender themselves to Him and after learning the *Surat Śabda Yoga* and its methods from Him should begin to perform the spiritual practices and increase their love for the Satguru through attendance at the Satsang. And thus they should go on increasing their love and Faith in the Holy Feet of Merciful Radhasoami. It is only by doing so that their spirit would gradually one day reach the Holy Feet of the Supreme Being Merciful Radhasoami and would achieve its object.

DISCOURSE 3

1. The greatest obstruction in the achievement of *paramartha* is caused by the desire for worldly enjoyments and the presence of too much self-esteem and jealousy in one's mind. The desire for enjoyments is a greater hindrance than indulgence in enjoyments themselves. The *paramarthi* should not therefore allow useless desires for worldly things to enter his mind, otherwise he would not get any satisfaction in his spiritual practices, because at the time of those practices his mind would think of worldly enjoyments. And if in place of too much self-esteem and egotism, the *paramarthi* fills his mind with humility, love of the Lord would gradually develop in his heart day by day. It is possible for a man to be humble towards the Supreme Being and the Satguru to some extent at least but it is very difficult to behave with humility towards other people. If a person has a true desire for *paramartha* and is sincerely humble towards the Satguru and the *Śabda*, he would generally be able to develop true humility within himself. And in *paramartha*, one should not have jealousy under any circumstances. If a feeling of emulation in matters of *paramartha* arises in one's mind, it would be useful. In other words, if on seeing a true *paramarthi*, a person desires that he should also perform *Seva* and devotion and *paramartha* too like that *paramarthi*, it would be advantageous. But if one becomes jealous on hearing of the praise of a person and works inimically against him and also disparages him, then he creates great obstruction in *paramartha*.

2. The *paramarthi* should always keep control over his time and must not spend it in useless activities. He should spend only as much time in his departmental service or profession as may be necessary and should utilize only reasonable time for his family affairs and his personal needs. The rest of the time should be spent in *Sumiran*, *Dhyan* and *Bhajan*, *path*

of Holy Books and in discussing topics of *paramartha* and in thinking over them. This would lead to his progress in *paramartha*.

3. The devotee should have little to do with those worldly people whose hearts are full of worldly desires because they would only talk of irrelevant things and old stories and would remind him of worldly enjoyments and thus make him unhappy and such ideas and desires and such a state would cause interference in the devotee's practices. Those people who come to the Satsang and there talk about worldly things are extremely unfortunate. Do they not get sufficient leisure at home for all their gossip ? And those who listen to them with attention are even more unfortunate as they do not know the value of their own time.

4. If a person speaks ill of another person in your presence without any purpose, you should understand that he would speak ill of you in the presence of others. Such a habit is a great obstruction in *paramartha* and the person who indulges in it unnecessarily commits a sin.

5. One should always observe and examine the condition of his mind on all occasions and one should be particularly careful about this in *paramartha* so that his mind may not fall a victim to pride, otherwise love for the Lord would not stay in his mind.

6. As far as it may be possible, one should help every aspirant for *paramartha* to the utmost extent. If a person cannot help another person in any way, he should at least not wish to do any injury to his *paramartha*. Every *paramarthi* should bear these things in mind and it is only then that he can progress in his *paramartha* and the Supreme Being, getting pleased with him, would grant him His love. Kabir Sahab has well said:—

लेने को सत नाम है, देने को अन दान।
तरने को है दीनता, डूबन को अभिमान॥

Lene kō Sat Nām hai, dene kō an dān,
Tarne kō hai dīntā, ḍūban kō abhimān.

Translation —

If one asks for a gift, he should ask for the True Name; if one wishes to make a gift, he should make a gift of food-grains.

If one wishes to cross the Ocean of the world successfully, he should be humble and if one wishes to get drowned, he may become proud.

DISCOURSE 4

1. There are three big hurdles in taking to *paramartha* as taught by the *Saints* and performing its prescribed practices:—(*a*) Doubts, (*b*) Delusions and (*c*) Traditions and attachment to customs.

(*a*) Doubts—If any person listens attentively to the discourses delivered in Satsang and contemplates on what the *Saints* have expounded and tries to understand it, he will easily have faith in the Supreme Being Radhasoami because on observing the creation and arrangements made by Providence on this earth and in the heavens, the intention, skill and purpose of the Creator become quite evident. If anyone carefully considers the constitution of one's body, one can understand clearly that every part of his body has three characteristics, i.e. (i) it has been created to discharge one particular function, (ii) whatever skill has been used in its make-up, is clearly visible and (iii) the real purpose is that all the parts of the body may jointly be able to discharge all the functions of the body correctly. Similarly, the constitution of every form or body, earthly or heavenly, can also be understood and in every body the force and the energy of the spirit which occupies that body are clearly observed, because it is with its help that the entire functioning of all the parts of that body,

which have been made like instruments or tools, is being carried on. And this spirit, according to the *Saints*, is a ray of that Sun which is the Fountain-head of all the creation and it is from the energy of that Sun that every spirit gets its vitality or energy. Thus the Fountain-head from which all spirits have emanated becomes the Supreme Being of the entire creation and the name of that Supreme Being is Merciful Radhasoami. This description has been given here only very briefly. There are many regions in the entire creation like covers or layers and each of these regions is a big region in the external creation and in every region, in addition to the large creation there, there is a Spirit which is the Creator of that region and it is by the energy of that Spirit that the said region continues to function. In the lower regions, the Spirit of every region which has been declared to be the Presiding Deity of that region, gets energy from the spirit of the region next higher to it. The last and the highest region beyond all these regions is known as the Radhasoami Region and it is from there that in the beginning of the creation, the Spirit Current descended and came down creating lower regions one after the other. It is established from this description that Merciful Radhasoami is the Supreme Being and is Omnipotent and when this fact is clearly understood, then there can be no doubt of any kind about His being the Supreme Being and the Omnipotent Being.

(*b*) Delusion—A man is said to be deluded when he considers a region or substance as real though they are not real and applies his mind and heart to them. When there is no doubt left about Merciful Radhasoami being the Supreme and Omnipotent Being, then to consider the Deities of the lower Regions as the Supreme Being is nothing but a Delusion. The Deities of the lower Regions have all defined limits and the period of their existence is also fixed. If then a person considers any of them to be the Supreme Being and makes Him his ideal, he would also be withdrawn along with those Deities and their Regions at the time when *Pralaya*(Dissolution)

takes place and again when creation comes into being, that person would also be re-born.

It is for this reason that it is wise and necessary for every true *paramarthi* to search for the Supreme Being Merciful Radhasoami and to apply his main attention to His Holy Feet and make all possible efforts to proceed on the path to reach the Region with true and strong determination. He would then, with the grace and help of Merciful Radhasoami, in one, two or three lives, depending on his love and sincerity, reach His region and become imperishable and eternal and attain great bliss and happiness. On the other hand, whosoever keeps his attention fixed on the world and its objects would wander about in the lower regions and lives of lower regions according to his *karmas* and whatever happiness and unhappiness necessarily comes as a result of association with the material body and also misery of births and deaths would always have to be borne by him.

Likewise, it is also Delusion to have extreme attachment in one's mind for the objects of the world as these objects are all perishable and one can enjoy those objects at one time and only to a little extent in activities pertaining to the body and the senses but one cannot utilize them fully nor can one always get help from them. It is therefore right that one's connection with them should be only as little as necessary and if one has more than necessary mental attachment with them, it would interfere with one's love in the Feet of the Supreme Being and the result of all this would be that such a person would always be sometimes happy and at other times unhappy and he would never be free from births and deaths. One should understand that similar is the case with family members and all the things of the world. In other words, one's attachment to these things should be only to the extent that may be necessary for the performance of the functions of the body so that as long as the body is there, these functions may continue and attachment may not be so great that separation

from any person or thing may give him a big shock or embitter his life or may withdraw his attention from the True Supreme Being.

(*c*) Traditions—The attachment of every person to old traditions and customs and his power of understanding and thinking and his desires, conduct and way of life will depend upon the country, the nation and the religion in which he was born and also on the company which he kept, and the behaviour of his family members, neighbours and fellow citizens observed by him upto the time he developed his intelligence and power of understanding. In every country and in every community some deity or other is worshipped as the Supreme Being and certain customs and ceremonies are observed. And on account of his habit, every person likes to stick to the old and time-honoured customs, the old ideals, the old trends and thoughts and the kind of behaviour and the desires as have been prevalent since the past. The Religion of Saints does not interfere with any customs or ceremonies excepting that it emphasizes the worship of the True Supreme Being but some customs and ways and feelings and desires are such that so long as a person, after proper thought and in the light of the discourses of the Saints, does not consider them inferior, useless, unnecessary and as disturbances in spiritual practices and does not sincerely give up his regard for them, they would till then definitely interfere with his faith and his performance of the spiritual practices. Change of the ideal (i.e. objective) must be effected at once, i.e. one should give up his ideal and all those Deities who work in the creation merely as agents and are stationed in regions lower than the Radhasoami Region, i.e. one should give up belief in these Deities and should place full faith in the True Supreme Being Merciful Radhasoami. It is only then that one would be able to perform successfully the practices of the Radhasoami Faith. And if a man is not able completely to give up the old customs,

ways and ceremonies etc., he may observe them outwardly within his family circle and brotherhood so long as necessary but while doing so, he should keep the True Supreme Being Merciful Radhasoami in his mind, so that whatever harm can possibly come to him on account of outwardly engaging in customs may be removed and he may feel no obstruction in performing his devotions and activities in accordance with the teachings of the Saints. As a matter of fact, all the customs and ways which are prevalent in different parts of different countries have been fixed for the convenience of both the special and the ordinary people according to the intelligence, view-points and experience of small communities and groups of people. The conditions of different times and the general atmosphere both continue to change and the activities, the strength, the intelligence and the views of the people also change and as such the rules and customs which were considered as correct and necessary at one time need to be changed after some time, i.e. need for modification in those rules according to the conditions of the times, temperament and the intelligence of the people becomes evident. But the human mind which is a slave of habits, does not at all like such changes because of its low mentality, way of thought and intelligence. Thus even though old customs and ways may be causing trouble, people feel very much aggrieved when they are giving them up. As evidently every country has always only a few people who understand things and a large number of ignorant people, the attachment of the latter to the old customs and ways is considerable and such people do not like to change any old traditions howsoever troublesome they may be, because of their blind attachment and their intelligence which is of a low order, as they are afraid lest by giving up the old traditions set up by their ancestors they themselves or their family might suffer some injury or some kind of loss of income. And this fear has been caused in their minds specially by selfish people as there is some gain or income to some person or the other in whatever old customs are prevalent there

and such people do not want that other people whom they have thus deceived and made a source of their own livelihood know the real Truth or may become wise and be enabled to think of their loss and gain and thus modify their conduct accordingly. And this is the chief and most important reason why the old customs and traditions continue. When the inner eye of a Satsangi opens on hearing the discourses of Saints and when he is able to see the real condition of worldly people as it is, it behoves him to adopt such a way, after taking into consideration his present and future loss and gain, that he may have real gain in life here and hereafter. If he is unable to change any old customs or traditions, he must then act at least internally according to the teachings of the Saints, otherwise his *paramartha* will be disturbed but if there are customs e.g. meat-eating, taking of wine and other intoxicants, the continuance of which may be to his great detriment, he should give them up at once and if he gives up such habits, there is no possibility of any injury to his life nor will he have to give up his family or his caste people. And if he would carefully study the condition of the members of his caste, he would come to know to what extent they are performing good and bad deeds and acting in an irregular way against the teachings of their religion and the traditions of their ancestors merely for worldly gain and enjoyment. Under these circumstances, if he gives up some bad or mean custom for making progress in *paramartha* and for his spiritual benefit, what harm will there be to people of his caste or family?

2. This statement does not mean that a person should unnecessarily pick up a quarrel with his family or caste on some matter and, after quarelling with them, leave them but it is desirable for the follower of a Saint to continue his association with them as far as possible. In this way, those people stand to gain considerably and he stands to lose nothing, for if their association continues, one can hope that those people also, by listening to him, may gradually develop

their understanding and on appreciating the importance and value of the teachings of the Saints, may one day begin to act according to those teachings.

DISCOURSE 5

OBSTACLES IN SPIRITUAL PRACTICES AND THE METHODS OF REMOVING THEM

1. Some people complain that they get no pleasure in the *Bhajan* (Sound) Practice or that they have not made any progress internally. The reason is that either their mind remains engaged at the time of spiritual practices in worldly desires or thoughts about worldly activities or they sit for spiritual practices just after having remained engaged in worldly activities and thoughts about them or whatever they see or listen to internally within themselves is not understood and appreciated by them.

2. It is evident that if any person would think of some worldly activity or object at the time of spiritual practices, the current of his mind and spirit would flow at that time towards the sense-organ pertaining to that worldly activity or object. As the mind can do only one thing at a time and pleasure is obtainable from the current flowing down from above, how could man's mind have any experience of joy in *Bhajan* Practice unless and until its current ascends and comes into contact with the spirituality of higher regions ?

3. If a person sits for spiritual practices after engaging in worldly activities or thoughts about them, his mind and spirit are then overwhelmed with the flow of desires and his inclination and thoughts would flow downwards, and the result would be that as long as he does not apply himself to spiritual practices with deep earnestness and love, his spirit and mind

would not be purified and would not engage in spiritual practices and he will get no joy. It is necessary under these circumstances that the devotee should carefully recite some *Śabda* from the Holy Book Sar Bachan containing feelings of love for the Lord or an expression of distress at separation from Him or an admonition and thus try to change his thoughts. It is then possible that he may get some pleasure or joy in spiritual practices.

4. There are some people who wish that the first region mentioned to them in detail at the time of initiation may be attained by them as soon as they sit for the practice. And if they get a glimpse of it, they desire that the vision should remain permanently before their mind's eye and when they are able to hear the Sound of the First Region, they do not attach proper value to it as they should. As a result, the spiritual practices appear to them to be insipid and devoid of any pleasure. It is not easy to see the Third Til[1] or the *Sahasdal Kamal*[2], nor is it an easy matter that the vision should stay, for these Regions are the Regions of the *Virata Purusha* and *Brahma Purusha*. It is very difficult so soon to have a vision of these Regions and for the vision to stay longer. However, if a glimpse or a vision of these regions can be had occasionally and the sound of the bell can be heard, this also should be considered a matter of great good fortune. Gradually, however, the sound would get clearer and nearer and at some time the vision of the Region also will be visible.

5. It is desirable to continue performing spiritual practices with love and faith. It should be understood that the object of the spiritual practices of the Religion of Saints is that the spirit and the mind which are tied down to the body should ascend towards *Brahmanda* and then go beyond it. Whoso-

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1. The expression 'Third Til' is generally used for '6th Chakra' or the 'Third Eye', 'Śiva Netra' etc. 'Til' means, 'pupil of the eye'. 'Third Til' means the pupil of the 'Third Eye'. 2. Sahasdal Kamal is the 4th Region of Brahmāṇḍa from below. The Presiding Deity of the Region is known as 'Niranjan' and also as 'Jyōti Nārāyaṇa' and 'Virāṭa'.

ever, during internal contemplation, fixes his mind and spirit on the First or the Second Region and makes them stay there for some time, he would surely have the joy of the concentration and the upward ascent of the mind and the spirit, even though he may not be able to have any vision. Similarly, whosoever would try to make his mind and spirit establish contact with Higher Regions at the time of *Dhyan* and *Bhajan* and would gradually raise them to the Region from which the spiritual sound is coming, would surely enjoy the *Bhajan* practice. It is, therefore, necessary that at the time of the practices of *Dhyan* and *Bhajan* one should give up all thoughts of the world and fix his mind and spirit at the First Region and if they come downward, make them ascend again and stay there. If the devotee does so repeatedly, he would be able to hear the Spiritual Sound to some extent and to have a vision of the Form and also get the bliss of concentration and ascent to higher regions. In order to succeed in all these activities, it is however necessary to have an intense desire and a deep sense of grief at separation, i.e. he must have sufficient love for the Lord and also feel to some extent the distress caused by separation from Him. If it is not possible to bring the mind under control at the time of spiritual practices, one should carefully read some *Śabda* (poem), containing an expression of the feelings of love or distress at separation or admonition, which generally produces great effect on his heart and then engage in the Sound Practice. It is then likely that the condition of the mind would change to some extent and the devotee would be enabled to perform the *Bhajan* practice somewhat satisfactorily.

6. And occasionally one should ask his mind why it should think of worldly things and activities when engaged in *paramartha* as it does not at all think of *paramartha* when engaged in worldly activities. The devotee should also occasionally offer prayers in the Feet of the True Supreme Being that his mind may become pure and steady and may take to Sound Practice. If one

considers the matter carefully, it should be clear that if a man thinks of the world while engaged in *Dhyan* and *Bhajan*, it is extremely disrespectful to the True Supreme Being. How can the father and an officer be pleased with a man who goes to them and does not listen to them or look at them? Similarly, the Supreme Being also cannot be pleased with such people and this is why one does not get any pleasure in spiritual practices. It is therefore proper that if one is not able to remain engaged in spiritual practices for a sufficient time, he should do so at least for some time, but as far as possible, he should perform the practices correctly and with full attention.

7. Whenever at the time of *Bhajan* or *Dhyan*, one finds his body getting languid or inactive or he feels drowsy, he should then give up the practices for some time and stretch his arms and legs and if one feels very much exhausted, he should walk a few steps and again sit for practice.

8. If one finds himself drowsy or getting unconscious at the time of *Bhajan*, he should engage himself in *Sumiran* (i.e. the Repetition of the Holy Name) and *Dhyan* (i.e. the Contemplation of the Holy Form) for a few minutes and, if the drowsiness is not removed, he should continue these practices till he becomes quite alert and awake.

9. Whenever any bad ideas or thoughts of the world arise in the mind, one should engage in the Repetition of the Holy Name and the Contemplation of the Holy Form and thus remove those thoughts and if the thoughts are not removed, he should give up the Sound Practice altogether for some time and engage in *Sumiran* and *Dhyan* and when those thoughts disappear, he should again engage in *Bhajan*. But if the mind creates much trouble and does not allow the devotee to engage even in *Sumiran* and *Dhyan*, he should give up *Sumiran* and *Dhyan* also and should recite a *Śabda* and fully understand its purport i.e. he should

recite every line four or five times and should apply the meanings of those lines to his own case and then engage in practice. If his mind does not feel inclined to perform the practices even then and useless thoughts crop up, he should leave the practices and get up and engage in the practices at some other time.

10. It should be understood that the Current of Mercy of Merciful Radhasoami is ever-flowing and as long as the current of the spirit and the mind of the devotee does not unite with the Current of Grace or come into contact with it, the effect of the Current of Grace cannot be clearly experienced and this would be possible only when the mind and the spirit engage in *Bhajan* practice moved by feelings of love or distress at separation or when feeling unhappy about the world for some reason or other and sincerely wishing for mercy and grace of Merciful Radhasoami or when one is moved at some time by some real fear and then prays for help and mercy from Merciful Radhasoami. At such times and under these conditions, one is bound to get some indications of grace and mercy and to get joy and peace also to some extent.

11. It should be noted that on the day when one takes more food than necessary or there is some irregularity about food, one would not experience any joy in *Bhajan* practice. And if one has committed a bad deed which may prove harmful to some other person or is likely to do so, then for this reason also he would get no joy in his *Bhajan* Practice. If one takes more food, the spirit current does not rise upwards at the time of *Bhajan* and when one commits some sinful act, the inclination of both the spirit and the mind is downwards. The Satsangi who performs spiritual practices should keep both these things in mind and should continue to control himself as best as he can.

12. If a man's mind is entangled in some special worldly

activities or is very much attached to some particular person or he feels great enmity or jealousy for some other person, he would have only very little love for the Holy Feet of the Supreme Being and therefore his mind would apply itself to spiritual practices insufficiently and get less joy.

13. In short, a true Satsangi should weaken his love for the world everyday as far as possible and increase his attachment and love for the Holy Feet of the Supreme Being. Then to the extent that his love for the world would go on decreasing, his love for the Holy Feet of the Supreme Being would increase and to the same extent the joy which he may get in *Bhajan* and *Dhyan* practices would also increase and he would internally experience more grace.

14. If a person does not at all stop his mind from thinking about or indulging in worldly enjoyments and wishes that his mind may become quite pure only through grace, he cannot obtain grace of the Supreme Father in this manner. He should, as far as it lies in his power, restrain his mind and if he does not succeed in doing so, he should feel ashamed and must repent and threaten his mind that it shall have to suffer great misery in future and occasionally should also offer prayers. It is then possible that his mentality may perhaps gradually change to some extent. And such a person should, in addition to feeling ashamed or repentant and to offering prayers, engage in the performance of *Sumiran*, *Dhyan* and *Bhajan* for nearly double the usual time on the day on which he is not able to control his mind. The result would be that the impurity which his mind might have gathered by unnecessarily excessive indulgence in worldly enjoyments would be cleared and removed to a certain extent on the same day.

15. It should be remembered that the five passions *kama*, *krodha*, *lobh*, *moh* and *ahankar* and the ten sense-organs whose inclination is towards the world are all opposed to *paramartha*. From amongst these, *kama* and *krodha* and the tongue, the eye and ear, when they indulge in worldly

activities more than what is desirable become great obstacles in spiritual practices as is explained below. It is necessary to keep them under proper control all the time.

(a) When one indulges excessively and improperly in *kama*, his spirit and mind tend to, and begin to, flow downwards. And therefore he gets no joy in spiritual practices.

(b) When one is very angry, the current of his spirit gets dispersed inside and outside the body. He therefore gets no joy in spiritual practices.

(c) The eye and the ear, on seeing and hearing about many useless forms and objects give rise to thoughts about those things internally at the time of spiritual practices and thus cause harm and do not allow one to have any joy in the *Bhajan* practice.

(d) The tongue, on taking more than sufficient fatty and tasteful food and by engaging in foolish and useless talk produces laziness, drowsiness and dirty thoughts at the time of spiritual practices. It is therefore desirable that, as far as posible, one should be careful in the use of his sense-organs, otherwise they would constantly interfere in the performance of spiritual practices.

DISCOURSE 6

DEVOTION TO THE SATGURU AND THE SAINTS

1. It is desirable for the person who comes into contact with the Satguru to develop love in His Feet and after being initiated in the *Surat Śabda Yoga*, he should also perform the internal practices. He should also engage in the Contemplation of the Holy Form and in the Repetition of the Holy Name, which the Satguru may teach. And he should contemplate at the centre corresponding to the First Region

and; when with the practice of Contemplation his mind becomes steady at that centre and he begins to get pleasure and both his spirit and his mind appear to apply themselves properly and to become steady, he should begin contemplation at the centre corresponding to the Second Region, then at the centre corresponding to the Third Region and should thus proceed to *Sat Loka*. And whoever would perform the practices with sincerity and love, would be able to experience within himself to some extent an upward movement of both his mind and spirit. The devotee can thus reach the highest region, i.e. the Region of the Saints by performing the practice of Contemplation. Whoever has begun to perform the practices of the *Surat Śabda Yoga* and Contemplation of the Holy Form with a sincere desire to reach the Radhasoami Region, would himself be able to know how much progress he would make during the present life as a result of the practice of *Dhyan* and in the end, Merciful Satguru would take him in His lap and enable him to have the Vision of Supreme Being Merciful Radhasoami. If the devotee has completed his practices and is fit to stay in that Region, he would stay there, otherwise the spirit would return and be located at *Dasam Dvar* or one or two stages below it. There he would get the Vision as well as guidance and his love and faith in the Feet of Merciful Radhasoami would go on increasing. When the Satguru would again incarnate Himself in the world for the redemption of the *Jivas* and for establishing the Satsang, such *Jivas* as have been located in Higher Regions would be brought down with Him and given birth at different places. These *Jivas* would then join the Satsang as ordained by the *Mauj*[1] of the Satguru and be able to recollect the progress they had made in previous lives within one, two or three days after getting the *darśana* of the Satguru and listening to His discourses. These *Jivas* would make up in that life or in one additional life the remaining spiritual progress required to enable them

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1. Vide Note No. 4 on page 2.

to stay in the Region of Saints. They shall always get the *Sang* (association) of the Satguru until they reach the Holy Feet of Merciful Radhasoami.

DISCOURSE 7

ADMONITION

1. This world is wholly perishable and *Jivas* have to take birth and die again and again. None of the objects of this world can accompany a *Jiva* after his death and, excepting some food and clothing etc., nothing more can fall to the lot of an individual. All men and women notice this in the world in their daily life but even then they have neither the sense nor the intelligence to inquire from where they have come and where they would go and whether after going from here they would get pain or pleasure and how they could secure it.

2. Nor do they inquire what method they should adopt to achieve the same. They are so very careless that if any other person tries to warn them, they do not want even to listen to him. And it also appears that if they remain entangled in the hopes of attaining worldly things and in the enjoyments of their senses and work hard for these things and waste their lives in trying to please their family members and relations, the result of such habits, such hopes and wishes would be that they would remain in such entanglements and in the world of such hopes and desires. And these entanglements consist of births and deaths and happiness and unhappiness, for one has to stay in a place and environments for which one has developed a strong inclination and a strong desire. This great indifference has marred the intelligence of the common people.

3. And even those people who attend the Satsang are to some extent suffering from this ignorance. They know

that the greater the purity of spirit and access to higher regions they attain during their lives, the more advantageous would it be for them and the more they shall be helped and protected. But even then they are indifferent and do not correctly and properly attend to this work. And it is necessary that they should concern themselves with worldly objects and the enjoyments of their senses only to the extent it may be necessary and should keep themselves away from worldly enjoyments and contacts with worldly people as much as possible, but they commit mistakes again and again and the real inclination of their mind is generally towards the world. The reason is that the mind is made up entirely of the material of which *Maya* is constituted.

4. It is evident that this mind is extremely foolish, obstinate, fearless, careless and unmindful and it is its habit that when it has some strong desire, it is not afraid of anything, so much so that it is not afraid even of death. It may have undergone sufferings in some activities, but even if it is reminded of those sufferings when it is moved by some strong desire, no effect is produced on it and its ignorance and carelessness are so great that it does not at all remember the teachings of *paramartha*. But in its relationship with the world, even though it may be deceived again and again, i.e. it may get trouble from those whom it may consider to be affectionate, it remains so much attached to them that it cannot give up its relationship with them.

5. It also appears that within the mind itself there is some such force as gives it correct guidance i.e. when the mind wants to do something which is irregular or wrong, some force tries to restrain and caution the mind and warns it not to perform that action, otherwise it would have to undergo suffering, but it does not listen to anything and tries to satisfy the desire that arises within it.

6. Saints and *Mahatmas* teach people in various ways

and explain to them various sorts of dangers of hell and of the cycle of births and deaths and they also explain the secret as well as the methods for the attainment of eternal happiness and bliss which one gets in the Original Home of the Saints. And this mind also comes to realize to some extent, by judging from its past conduct, whether a particular thing is disadvantageous or advantageous but even then it inclines towards those things which are harmful and does not pay any attention to things which are advantageous. The *paramarthi* should very carefully guard himself against his mind and, depending on the Grace and Mercy of the True Supreme Being Radhasoami and the Satguru, he should attend the Satsang very carefully and continue the practice of *Surat Śabda Yoga* in all earnestness and without break. If he does so, it is possible that within a short time his mind may gradually be put right. Excepting this, there is no other method by which the mind could be put right.

7. It is somewhat difficult to resist the desires of the mind and the overpowering nature of the senses during young age. But in one's middle age and when old age begins, it is not very difficult to restrain the mind and the senses from worldly enjoyments. But if the devotee is sincere and earnest and has love for the Lord, his efforts in this direction can succeed easily with the Grace of Merciful Radhasoami even during young age, provided he is lucky enough to come into contact with the Satguru.

8. The truth is that it is the duty of every *Jiva* to keep his mind under control as far as possible. It is of course right if he engages in worldly things only to the extent it may be necessary and desirable but there should be no excessive indulgence in anything, otherwise his activities pertaining to *paramartha* and progress therein would be interfered with and the work that could be accomplished in a short time would take much longer.

9. As long as the mind and the senses are not

brought under control to some extent, one cannot get as much pleasure in the practice of *Surat Śabda Yoga* as he should. As such, he who does not take caution and does not conduct himself carefully will have to encounter difficulties. In other words, he who does not become careful and does not act with caution would suffer trouble at the hands of the mind, senses, *Kal*[1] and *Maya*[2]. It is stated in Sar Bachan (Poetry), vide *Śabda* 11, Bachan 15 :—

जगत जाल सब धोखा जानो। मन मूरख संग कीन्हीं यारी ॥
इसका संग तजो तुम छिन छिन। नहिं यह लेगा जान तुम्हारी ॥

Jagat jāl sab dhōkhā jānō, Man mūrakh sang kīnhīn yārī.
Is kā sang tajō tum chhin chhin, Nahin yeh legā jān tumhārī.

Translation —

Consider this world and its entanglements as pure delusion. Here you have formed friendship with your foolish mind.

You should shun its company every moment, otherwise it would lead you to destruction.

10. It is therefore desirable that one should believe in the truth of this statement and consider it very lucky that he has some spare time in hand and he should also make whatever efforts he can for taking his spirit to higher regions and for dissociating himself from his mind.

11. This *Jiva* has always been deceived in life after life, but if he engages in things and activities that mislead him

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1. Kāl or Kāl Purusha is the name of the Presiding Deity of the topmost region of Brahmāṇḍa. As the Deities of Piṇḍ and Brahmāṇḍa are engaged in the work of creation, their influence is always exerted against the release of spirits. 2. 'Māyā' is the 'Śakti' of Brahma or of Kāl Purusha, the Presiding Deity of the entire creation of the Piṇḍ and Brahmāṇḍa. This Deity is the source of all creation on the physical and mental planes i.e. all creation where matter is mixed up with spirituality to a greater or lesser extent.

and does not care to protect his spirit and to control his mind even in the life in which he comes into contact with the Satguru and learns the secret of the Original Home and of the real condition of the world, it indicates great carelessness and indifference on his part.

12. It is admitted that mind exerts great influence and it is somewhat difficult to restrain it and that the *Jiva* is very feeble and weak but, with the Grace of Merciful Radhasoami and the help available in Satsang, it is not at all difficult for him gradually to accomplish what he wants to do and to do it correctly.

DISCOURSE 8

THE SECRET OF THE TEACHINGS OF THE RADHASOAMI FAITH

1. The object of all the religions prevalent in the world is that man may attain '*Mukti*' i.e. salvation. '*Mukti*' i.e. salvation means 'the release from attachments and births and deaths and the attainment of Eternal Bliss'. For this purpose, it is necessary to find out which method or system should be adopted so that *Jiva* may attain this state. Whatever happiness man attains after desiring and striving for it during his entire life is all transitory. The Saints say that there is a Region where Eternal Happiness and Eternal Bliss are available. Here in this world happiness and unhappiness are mixed together. Though the form of the spirit itself is blissful, it is hidden under covers of *Maya* and happiness and unhappiness are experienced by it as a result of attachment with those covers. For example, man experiences happiness and unhappiness in his wakeful state because of his ties with the body but he does not experience any happiness or unhappiness pertaining to this

physical body during sleep as the current of his spirit is then withdrawn to some extent from the body. The Saints suggest that one should adopt such methods as would release him from attachment with these covers. In all religions, people are taught the worship of some imitation of some form or the worship of some relic or book etc. just as the followers of the religion founded by Guru Nanak accept the Holy Granth as their Guru In such activities, the spirit i.e. the attention current of the *Jiva*, remains directed outwards and one does not get any information or learn the secret of the Original Home of the spirit. Therefore there appears to be no possibility of the attainment of true salvation in those religions. But it is necessary for the attainment of '*Mukti*' i.e. salvation that the *Jiva* should come to know the methods by which the spirit could return to its own Reservoir of Spirituality.

2. We see quite clearly from man's eyes that the spirit flows down into our bodies from the brain and that at the time of death it is withdrawn upwards. Everybody says that the Supreme Being is present everywhere and the *Jiva* is His *Anśa*. That Supreme Being has the Form of Bliss and *Jiva*, who is His *Anśa*, has also the form of Bliss. In other words, the *Jiva* is only a ray of the Sun or Reservoir of Bliss (Supreme Being) but the *Jiva*, after separation from that Reservoir, has formed attachment with the material objects of this world and established bonds with them. And whatever joy, pleasure or enjoyment there is in this world, it all emanates from the current of the spirit and we experience joy or pleasure through our sense-organs when the current of the spirit flows down to those sense-organs. It is thus clear that all joy, pleasure, taste and enjoyment is in the spirit and to the extent that the current of the spirit flows in a thing, to that extent does it become enjoyable and full of pleasure.

3. The Saints say that the Reservoir from which all the spirits have emanated is the Reservoir of utmost happiness

and utmost bliss. Those who desire to achieve true salvation, perfect happiness and eternal bliss should reach that Region from where the current of the spirit has emanated. That Region is Eternal and the happiness of that region is Eternal and Infinite, and this spirit also, on reaching there, would have no body i.e. would be free from covers.

4. Happiness and unhappiness are experienced only because of the connection with *Maya* i.e. because of the bonds with this body or with the covers and on account of the desire for worldly enjoyments. It is therefore desirable that one should give as much time as may become available, by reducing his desires for worldly enjoyments and separating his spirit from the covers, to the cleansing of one's spirit and the mind and making them ascend to higher regions. The Saints point out the method of doing this and one should act accordingly. As the seat of the spirit in the wakeful condition is in the eye[1], it is desirable that the spirit be moved gradually from this point to that higher region which is known as the Radhasoami Region and from which the spirit descended in the beginning of creation.

5. The name of the True Supreme Being is Radhasoami and the object is to reach His Holy Feet.

6. And it should be known that the method of spiritual practices taught by the Saints is so easy that boys, young and old people, males and females, the educated and uneducated, householders and ascetics can all perform the same. The only things banned are intoxicants and animal diet. Meat diet makes a man hard-hearted and impervious and his attention flows outwards and the characteristics of the animal whose meat is taken also affect the person taking it and the use of intoxicants creates disturbance in the nerves leading to the brain. Besides, there is one more condition, viz, that the person who performs spiritual practices should not cause injury

1. Reference here is to the 'Third Eye' i.e. the 6th Chakra.

to any person, by means of thought, word or deed for his personal advantage or selfish ends and as far as possible should make everybody happy. In any case, one should refrain from injuring others.

7. And one should be careful in matters of food, drink etc. i.e. one should not take too much food and should keep his stomach light so that he may not feel drowsy or sleepy. These are the only essential conditions. As regards the methods of spiritual practices, they are such that they can be followed with considerable ease at all places and at all times. There are no other restrictions at all about time and place etc. And there is no breath-control in these practices. Control of breath is taught in other religions and this is why those practices could not be done successfully by anyone and there are very great restraints and risks also in those practices. For this reason, no householder can perform those practices at all and for ascetics also, those practices are difficult and full of risk.

8. It is desirable that one should entertain the hope of reaching the Original Home and then gradually move in that direction. If this hope is firmly entertained, progress will gradually become possible, but the time in which the object could be achieved cannot be fixed. It will depend on the eagerness of the devotee. The greater the eagerness of the devotee, the quicker will be his progress.

9. The path along which one has to proceed is that current or route by which the spirit has come down to this world and the spirit will have to go by the same path.

10. All arrangements in this creation are being carried on through currents, whether the latter be visible or not. For example, when we see, it is the current of light which comes to us; when we hear, it is the current of sound which comes to us and when we smell, it is the current of

good or bad smell which comes to us. The light of the Sun also comes here by means of rays. In the same way, the ray of the spirit should be made to ascend with the current with which it had come down to this earth.

11. The first manifestation of the Supreme Being is *Śabda* and that very *Śabda* is the current of Life. And wherever there is a force-current, there will be *Śabda* also. There is nothing better than *Śabda* for showing the way or for providing light in darkness. It is therefore desirable that one should contact the *Śabda* and ascend to higher regions with its help. The secret of this can be known from One who knows. The current of the spirit came to a stop in the human body first of all at the point of the *Til*[1] which is between the two eyes and thence it spread throughout the entire body. It is desirable that the devotee should contact this current of the spirit at this place. The devotee should first withdraw the spirit current by performing practices known as the 'Repetition of the Holy Name' and 'Contemplation of the Holy Form' and thereafter, should engage in the Sound Practice which will enable the spirit to ascend to higher regions.

12. The *Śabdas* resounding within man come from the regions of the Deities of different regions and these *Śabdas* of various regions are different from each other. One should first learn the secret of this and then proceed onwards.

13. Just as external creation is maintained by currents, in the same manner the entire economy of this physical body is maintained by currents, known collectively as the nervous system. It is through this nervous system that spirituality has spread to the different parts of the body. *Śabda* pervades the entire creation and all the functions of the physical body are also carried on with the help of the currents of *Śabda*, but one can move forward and ascend to higher regions only with the help of that *Śabda* which comes from higher

1. The Sixth Chakra.

regions. In former times, the devotees started their practices from the lowest *Chakra*[1] i.e. the rectum. The Saints declare that the real seat of the *Jiva* is between the two eyes. It is for this reason that the path taught by the Saints starts from between the two eyes.

14. The Saints have divided the entire creation into three big Regions. The first is the *Nirmal Chetan Deśa* where there is no trace of *Maya* (i.e. Matter). The second is the Region of pure spirituality and pure *Maya* where *Maya* is extremely pure and clean and the third is the Region of pure spirituality and coarse *Maya* or matter. Our place i.e. this earth is in the Region of coarse matter. The Region of pure matter is the Region of *Brahma*. And in the *Nirmal Chetan Deśa* there is only spirituality and nothing else. It is the Region of the Merciful Lord of the Saints.

15. And then in every big Region, there are smaller regions. The Region of the Merciful is Infinite and can be likened to an Ocean and *Brahma* is like its wave and *Jiva* like a drop of it.

16. The Religion of Saints is superior to other religions in every respect as it explains the secret of the Original Home and none of the other religions takes one beyond the Region of *Brahma*. And nobody had any information about the Region of Saints, for *Sahasdal Kamal*, which is the lowest region in the Second Region is the goal of all those religions i.e. it is their Ideal. And the easy method of spiritual practices taught in the Religion of Saints i.e. in the Radhasoami religion can be successfully followed by every individual. The methods taught in other religions are extremely difficult to follow and are full of risk. And as *Śabda* is the first manifestation of

1. There are 3 Grand Divisions in the creation, each in its turn having 6 sub-divisions or regions. The human body has nerve centres corresponding to these 18 regions; twelve of these corresponding to regions of Brahmanda and the Pure Spiritual Region are in the brain and the other six, in the body. These six nerve-centres are called Chakras.

the Supreme Being, therefore the person who performs spiritual practices can reach the Original Home with the help of the current of *Śabda*. As all other currents excepting the current of *Śabda* have emanated from lower regions, the devotee cannot attain the Original Home with their help.

17. It should also be noted that the path of the *Surat Śabda Yoga* can be traversed through love alone, for the person who is sincerely eager to do a particular thing can alone do it well. And as this is the path of love for the True Supreme Being, the devotee should have such love for the Feet of Radhasoami as a son has for his father. He who has a sincere desire to meet the Supreme Being is a fit person to join this religion and he alone can find pleasure in its practices. And the person who lacks sincere desire cannot perform these practices successfully, because this is not a work which pertains to senses and the physical body and could be got done under compulsion. As long as the mind is lacking in an earnest desire, the devotee cannot proceed on this path. Work pertaining to senses can be performed under compulsion but the progress of the mind internally cannot be achieved without love.

18. Charity etc. are included in good deeds but salvation cannot be achieved through charity and the highest happiness and the highest bliss experienced internally cannot be attained through it. And the spirit cannot have the Vision of the Supreme Being Radhasoami as long as it does not turn inwards and reach the highest region.

19. He who has a sincere desire in his heart and love for the Supreme Being can listen to the *Śabda* and as the Region of the Supreme Being is at a great distance and His Vision cannot be attained soon, it is a matter of great good fortune if the devotee gets occasional glimpses of the same. The devotee would experience extreme bliss and joy and is likely to forget himself even on having these glimpses. Thus every day his joy and pleasure would go on increasing and one day he will be able to achieve his object.

DISCOURSE 9

THE SOUND PRACTICE

1. All the *Jivas* in this world appear to entertain in their hearts the desire for happiness and they make efforts and strive every day for its attainment. But whatever happiness they get here in this world is not perfect and is transitory and the joy thereof is only short-lived.

2. That person alone is wise who, observing the conditions obtaining in this world and its joys and finding that nothing here is everlasting, tries to find out where the Highest Happiness which always remains the same could be had. When man wastes all his life for the little pleasures of this world and then at the time of his death leaves all the objects of his pleasure behind in this world, it appears desirable to pay attention to the attainment of the happiness which always remains the same.

3. Man has to undergo births and deaths because of his desire for the attainment of the joys of this world. Everyone should, therefore, reduce his attachment for these and should strive for the attainment of that Region where he could always have perfect bliss.

4. On observing the transitory nature of this world, thoughtful people are bound to feel that there must be some place in this creation which may be eternal and which may be the reservoir of the Highest Happiness and for the attainment of which one may have to strive only once with the result that he may attain eternal bliss and may not have to strive again and again just like people who have to renew their efforts from the very beginning of every life for the joys of the world and have to give up all those things at the time of death.

5. The Saints assert that this Reservoir of Highest Happiness is present within man himself.

6. In the beginning the spirit descended from the Feet of Radhasoami and, passing through *Brahmanda* and taking the mind along with it from there, came to the spot between the two eyes where it stays and which is the real seat of the spirit. From there the spirit then spread in the entire body. And each joy or each kind of enjoyment which is achieved through the ten sense-organs is experienced through a current of the spirit in the particular sense-organ. If the current of the spirit is not present in a particular sense-organ, that sense-organ would not function. The spirit is a mere drop of the Ocean, known as the *Sat Purusha* or True Supreme Being Radhasoami. Now when one drop of the Ocean is full of so much happiness, how could one praise the happiness or bliss of that Ocean of Spirituality itself ?

7. The Saints state that the bliss which is present in the Reservoir of Spirituality is eternal and that Region is also eternal and man's spirit is also eternal but owing to the association of the mind and matter the spirit cannot help experiencing both happiness and unhappiness and births and deaths in this region of death. When one strives day and night throughout his life for the attainment of transitory and trivial pleasures, what amount of effort should then be put in for the attainment of that happiness which is the source of all happiness ? As far as possible, at least two hours in the morning and evening or four hours in the morning and evening should be devoted with attention to the practices for this work, if one is really interested. Every householder can surely find four hours in two or three sittings for the practice. There are many people who daily work for six, seven or eight hours and there are others who work hard for ten to twelve hours everyday. Thus any body

who is desirious of securing *paramartha* can find at least two hours or four hours and even six hours for it.

8. It is also evident that the path which the spirit i.e. the *Jiva* has to traverse lies within the physical body. At the time of birth, the current of the spirit descends from the head into the body and at the time of death it is seen withdrawing in that direction. Thus the current with which the spirit descends should be the current to take us upwards. As the process of withdrawal of the spirit at the time of death appears to be full of great suffering, one should therefore accustom the spirit from before his death to ascend in that direction. And in this process more and more joy will be experienced everyday and the pain and suffering which worldly people experience at the time of death will not be experienced by the devotee, but on the other hand, as his spirit withdraws inwards, his joy would go on increasing.

9. All the objects of the world and all external activities are prone to misguide and delude the spirit and this is not the way for the spirit to reach its Original Home. None of the objects of this world accompany a man at the time of his death. One should therefore have only that much attachment for these things as may be reasonable and necessary.

10. Those who entertain desires for the pleasures and enjoyments of the world and those who have accepted this world as their home and strive for it cannot benefit from the Religion of Saints. They should keep themselves attached to the *Karmakanda*[1] i.e. to the performance of religious

1. The word 'Karma Kāṇḍa' is the compound of words 'Karma' and 'Kāṇḍa'. 'Karma' means action and also religious activity. 'Kāṇḍā' means 'division' or a 'section of a subject'. In the latter sense, 'Karmas' are of three kinds, viz, those that have to be performed as duty, e.g. morning and evening Sandhyā, those that are done on certain specific occasions, e.g. at births, deaths etc. and those that are performed for the attainment of some object, e.g. Yajñas (sacrifices) etc. for benefit in the next world. 'Karma Kāṇḍa' stands for rituals, rites etc. as opposed to 'Jñāna Kāṇḍa' and 'Upāsanā Kāṇḍa'.

ceremonies etc. which have been followed in their family from the time of their ancestors for they may get some benefit through those things. In other words, they may be able to perform some good *karmas* as a result of which they may gain some happiness, but such *Jivas* cannot escape entanglement in the whirlpool of this world and from births and deaths. The Religion of Saints is meant for persons who have, after observing the conditions and circumstances of the world and the arrangements made by Providence, become interested in escaping from the happiness and unhappiness of the physical body and of births and deaths and in having the Vision of the Supreme Being and it behoves such persons that, as far as possible, they should, with a sense of pain at separation from the Supreme Being and with feelings of love for Him apply their spirit and mind to the *Śabda* which pervades every human being. The secret of *Śabda* and the method of proceeding internally with the help of *Śabda* can be known from One who knows it. After one has performed his practices for some time, one would know within himself without much effort what progress he has been able to make in his practices and one would also get internal experiences and their love for the Supreme Being would go on increasing everyday.

11. It is not right for people to believe that as the Supreme Being is present everywhere, there is no question of making efforts to reach anywhere, for the *Jiva* i.e. the spirit itself is hidden behind so many covers that as long as they are not removed, it is not possible for one to see his real form. The Vision of the True Supreme Being i.e. of the Reservoir of Spirituality is much further off and is hidden behind numerous screens. One can, by removing those screens, manage to reach the Original Abode. Whenever the ordinary people would be able to see, they would see only the outermost cover which is known as the physical body and this is ever-changing and destructible. How can they have then the Vision of the *Sat Pada* or the Eternal Region ? The *Vedanta Śastra* says that

the *Jiva* or *Atma* abides in the *Anandamaya Kośa*[1] which is beyond *Annamaya Kośa*[1] *Pranamaya Kośa*[1], *Manomaya Kośa*[1] and *Jnanamaya Kośa*[1]. One can have the vision of the *Jiva* i.e. the spirit after removing or cutting through these covers. But as long as there has been no effort to remove these covers, it is useless to speak of and discuss such matters because mere talk cannot lead to salvation or true redemption. Just observe the seed of any tree. The spirit in that seed is hidden in various covers or layers or shells and finally in a certain part of the kernel of that seed from where at the time of germination the germ sprouts up and assumes the form of a plant. In the same manner, the spirit, i.e. the *Jiva* i.e. the *Surat* is hidden in all bodies in various covers and it can be seen when all those covers are removed by the spirit itself i.e. by spiritual sight. In external creation each of these covers corresponds to one separate region. Thus as long as one does not find out the secret of these covers and does not engage in the practice of the method to go beyond these covers, the path cannot be traversed and so long the Vision of the True Supreme Being cannot be had. The secret about these covers and the method of going beyond them is taught clearly in the Radhasoami Faith. The practice of

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1. The word 'Kōśa' means cover or sheath. The Vedānta speaks of Annamaya, Prāṇamaya, Manōmaya, Vijñānmaya and Ānandamaya Kōśas. The physical body is known as 'Annamaya Kōśa' because it is created from food and lives on food. The five prāṇas together with the five karmendriyas (sense-organs of physical action) are known as 'Prāṇamaya Kōśa'. The five Jñānendriyas (knowledge-senses or sense-organs which enable man to have perception of external objects) are known as 'Manōmaya Kōśa'. Intellect together with five knowledge-senses are known as 'Vijñānamaya Kōśa' (or Jñānamaya Kōśa). This 'Vijñānamaya Kōśa' is the cause of action by man and of pleasure and pain that he suffers and of his ego. The blissful spiritual cover is known as 'Ānandamaya Kōśa'. Some people take Annamaya Kōśa as the 'Sthūla Śarīra' (Visible physical body), the Prāṇamaya, the Manōmaya and the Vijñānamaya Kōśas together as the Sūkshma-Śarīra (Subtle body) and the Anandamaya Kōśa as the Kāraṇa Śarīra (Causal body).

these methods would make the spirit gradually ascend from its seat in the physical body towards *Brahmanda* and the more the spirit moves in that direction, the greater will be the bliss and joy that it would experience internally and the effect of pain and pleasure of the physical body and of the desire for worldly enjoyments would go on decreasing.

12. At the time of sleep the current of the spirit is to a certain extent withdrawn inwards from the eyes and all other sense-organs and then anxiety and pain and pleasure of the physical body and of this world do not at all affect a person. Similarly, when a Doctor has administered chloroform, one does not feel any pain if any part of the body is operated upon. And similarly in the case of intoxication, the spirit is withdrawn to some extent from its usual seat near the eyes, so that the man immediately gets a feeling of exhilaration and his heart also becomes liberal inasmuch as if anybody comes to him, he tries to make him take the intoxicant (which he himself had used) irrespective of its high cost, and thereby to enable him to get the same feeling of exhilaration as he himself had and on such occasions worries and sorrows of the world disappear to some extent and the mind of the man also becomes free from deceit or fraud, for if anyone enquires about any secret thing from him during the state of intoxication, he immediately tells the same without the least hesitation.

13. It is to be considered now if, on some withdrawal of the spirit from between the eyes, all troubles and pains and anxieties of the physical body and of the world are removed with the help of intoxicants and chloroform and one feels a sort of joy and bliss within himself, what great powers of nature will he be enabled to observe working in nature and what great bliss will he be enabled to experience and how his spirit and mind would become purer and purer and the effect of the pain and pleasure of the physical body and the world

would go on decreasing every day if any person, by the performance of spiritual practices, attains the power of removing his spirit from the world and withdrawing it upwards with perfect freedom and at his sweet pleasure. It is thus clear that true salvation and true redemption are possible of attainment one day by these methods i.e. by the performance of practices of the *Surat Śabda Yoga*. On the other hand, external religious worship and ceremonies etc. and the internal practices which start from the heart or the navel cannot lead to true salvation or make one reach the Ocean of Spirituality or the Original Abode of the Spirit.

DISCOURSE 10

MODE OF LIFE OF A SATSANGI

Question 1. What should be the mode of life of a Satsangi of the Radhasoami Faith so that his love for the Lord and faith in Him may increase daily and he may also experience the joy one gets from spiritual practices?

Answer 1. From the time a person is initiated into the Radhasoami Faith,

(a) he should gradually reduce the quantity of food within 4 to 6 months approximately by one-fourth and if he is very keen in his practices, by one-third ;

(b) he should maintain his contacts with the people of the world only to the extent necessary for carrying on his worldly affairs and should not engage in useless discussion or associate unnecessarily with them ;

(c) he should refrain from deceiving others in his business for his own gain, nor should he improperly deprive

any other person of his due and he should carry out his work correctly and carefully ;

(d) he should, as far as possible, refrain from such talk as may involve unnecessary and useless disparagement or praise of any person, nor should he entertain feelings of envy, opposition or anger for anybody ;

(e) he should engage, when he is free, in *paramarthi*[1] discussions and deliberations besides performing his usual practices of *Sumiran* and *Dhyan* or, as a result of surveying the conditions of the world, should advise his mind suitably and also praise the Supreme Being on observing His skill and the manner in which the work of the creation of all kinds is carried on (the words 'all kinds' refer to the entire creation of the four varieties[2] on this earth and the creation above in higher regions) and when he comes to know of any serious mishap or natural calamity, he should look into his own circumstances of life and be more cautioned for future and should thank the Supreme Being for having saved him from such a calamity ;

(f) he should refrain completely from using intoxicants and animal diet ;

(g) he should not indulge in useless thoughts and meaningless worldly desires ;

(h) he should not forget or lose himself in any wordly anxiety or worry that may trouble his mind. As far as possible, he should reflect upon it and remove that thought

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1. The word 'paramārtha' (परमार्थ) is a compound of two words—'parama' (परम) i.e. highest and 'artha' (अर्थ) i.e. object or end of life. Spiritual development and the realization of one's Self or 'Ātman' and of the Supreme Being are considered to be the highest objects of man's life. Religion helps in the achievement of this 'paramārtha' and as such, religion or religious activity has often been identified with 'paramārtha'. Discussions pertaining to paramārtha.
2. These four varieties pertain to the 4 origins of life on the earth, viz, egg (aṇḍaja) placenta (jeraja), water (svedaja), earth (udbhija).

from his mind and depend on the Will of the Supreme Being and if that thought cannot be removed, he should pray to the Lord and sit for practice of *Dhyan* and *Bhajan* and on that particular day should perform his spiritual practices with greater attention and care and submit his worries or troubles in the Feet of Radhasoami, but should not ask for a reply and should take whatever action may be necessary according to the circumstances of the case to remove that trouble but should leave the result of that effort to the Will (*Mauj*) of the Lord and should prepare himself from the very beginning to conform with His Will (*Mauj*) whether it be in his favour or against him. This will be beneficial inasmuch as that worry or anxiety would not bother him much nor do so again and again.

(i) he should not be too happy nor feel elated when there are occasions of happiness because in doing so the spirit of a man gets dispersed in the world. On such occasions he should remember that if he will keep his mind in control, his spiritual practice will not be disturbed. If he does not do so, the Lord's Will would create circumstances in which his mind may be filled with sadness and he may be thus protected. He should, with this fear in his mind, keep himself in restraint.

(j) he should, while lying or sitting, whenever he is sick or in some other trouble and is not able to sit for *Bhajan* and *Dhyan*, think internally of the Holy Feet as far as possible. If his mind will remain concentrated in the Holy Feet, the illness or trouble will affect him very little and if the illness or trouble is so severe that he is not able to do even this, he should repeat the Name Radhasoami within his mind and as far as possible should simultaneously contemplate the Holy Form. By this method also, his trouble will be reduced to some extent.

(k) he should, as far as possible, not have more than necessary attachment for any person, animal or thing because when one has great attachment, there is greater happiness

and unhappiness and one's mind also remains disturbed and does not concentrate properly in the practice of *Bhajan* and *Dhyan* ;

(l) he should, as far as possible, behave with kindness, love and humility towards every person with whom he comes into contact. He should be kind to those who are younger to him, should show love to those who are his equals and show humility to those who are his superiors ;

(m) he should not give trouble to any person for his own gain, but, as far as possible, should make others happy and if some one speaks anything unpleasant, he should put up with it as far as reasonable and should not quarrel with anyone. Even if he has to suffer some loss, he should not, as far as possible, worry about it or get perturbed. He should keep himself aloof from all kinds of quarrels and troubles, vide—

मनसा बाचा कर्मना, सब को सुख पहुँचाय।
अपने मतलब कारने, दुक्ख न दे तू काय॥१॥
जो सुख नहिं तू दे सके, तो दुख काहू मत दे।
ऐसी रहनी जो रहे, सोई शब्द रस ले॥२॥[1]

Mansā bāchā karmanā sab kō sukh pahunchāye,
Apne matlab kārne dukkh na de tū kāye. 1
Jō sukh nahin tū de sake tō dukh kāhū mat de,
Aisī rahnī jō rahe sōyee Śabda ras le. 2

Translation —

Make everybody happy by your thought, word and deed and you should not give trouble to any person for your private gain. (1)

If you cannot make others happy, you should not make anyone unhappy. He who leads his life as above would experience the bliss of *Śabda*.

1. These lines are from Prem Bānī (Part IV, Bachan 23) of Param Guru Huzur Maharaj.

(n) he should think over his weaknesses, engender a sense of humility in his mind and offer prayers whenever he finds on sitting for the practices that his mind has no feelings of love for the Lord or of distress at separation from Him and then engage in spiritual practices If he does so, his mind would become somewhat steady and he will enjoy the practices, for when the mind becomes humble, at least some love for the Lord is automatically awakened in it. And when prayer produces some effect on the mind, love for the Lord is automatically engendered and then Grace would flow from the Lord as well.

(o) It is also necessary that one should keep watch on his mind to some extent so that it may not indulge in useless thoughts and when it does, he should remove those thoughts as soon as possible. And as far as possible, he should not think of the faults of others and should not taunt them. One should always see one's own defects and try to remove them. But as regards persons who are in his charge or who bear love towards him or listen to his words with affection, he should guide them by showing love or by threatening them or as may be considered proper and explain to them how to remove their faults. And as regards those who live with him and follow such ways as appear to be causing great loss or trouble, it is necessary to explain to them in private or advise them in any other suitable way of the desirability of their giving up those ways. If they do not accept his advice, he should keep himself away from their association in the best possible manner and thus protect his interests.

This is a brief description of the mode of life of a Satsangi. If a person is a sincere *paramarthi*, he would keep in mind the Grace of Merciful Radhasoami at every place, at all times and in every activity and can protect himself from troubles etc. according to his requirements. Therefore no specific rule can be laid down in this connection. Every man can exercise a little thought and can with his clear

mind and intellect easily find out himself the good and bad points of anything that he does. And if he is a true *paramarthi*, he can then, following the rules of *paramartha*, behave with others in ways that would suit his own people and strangers. It is essential that there should be some kindly feeling and tenderness in a man's heart. As for the rest, a true *paramarthi* shall always be protected in all conditions and circumstances with the Grace of Merciful Radhasoami.

DISCOURSE 11

THE HIGH STATUS OF THE SANT SATGURU AND THE IMPORTANCE OF THE SURAT ŚABDA YOGA

1. All people have searched for the Supreme Being more or less blind-folded. Everybody considered the region that he reached as the destination and nobody except the Saints has succeeded in knowing correctly about the Abode of the Supreme Being. Most people think that true salvation and vision of the Presiding Deity of the three *Lokas* can be attained by the practice of the Control of *Pranas*. But the practice of the control of *Pranas* cannot at all be performed successfully by householders because the rules of continence pertaining to this practice are so difficult that as long as the householder does not leave his family and business and does not detach himself from everything, the practice cannot be performed to any extent. Besides, there are great risks even in the slightest breach of the rules of continence, for either one contracts some life-long illness or he may die immediately. Thus, if householders cannot perform these practices, obviously then the majority of the people would be incapable of getting salvation. As regards the ascetics, those among them who are young may be able to perform the practices somewhat successfully but they also feel helpless on account

of the severity of the rules of continence while those who are old cannot at all perform these practices. When people found *paramartha* so difficult, all the *Jivas* engaged themselves in different kinds of *karmas* (rituals), *dharmas* (religious ceremonies), idol-worship, visits to holy places and fasts etc. and some of them, after acquiring some knowledge, completely lost themselves in it, but nobody came to know of the True Supreme Being. On thus finding the door of salvation of the *Jivas* closed, the True Supreme Being Merciful Radhasoami manifested Himself in this world in the form of the Satguru and Himself revealed His own secret and that secret is not available in the old books of any religion. All the religions have praised *Śabda* and both the Hindu and Mohammedan religions have described the method of *Śabda* to some extent but it is essentially based on the control of *Pranas*. It is for this reason that only some rare people could successfully follow this method and the common people could not carry out the practice and therefore could not attain salvation i.e. *mukti*. The Supreme Being paid little attention to this in *Satyug*, *Treta* and *Dvapar* because all the *Jivas* were happy in the enjoyment of material things. In those days people were not so unhappy as they are now-a-days on account of disease and worries and poverty and as long as one is not unhappy, he does not wake up to a sense of realities. Now at the present time the evils of *Kalyug* are at their height and people are very unhappy, sick and worried and though material things are available in plenty, the number of poor people is very large. For this reason these material things are not available to most people and the life of the people has also become shorter. Taking these things into consideration, the Supreme Being incarnated Himself in this age of *Kalyug* and prescribed such an easy method for meeting Him that there is no need for controlling the breath and taught such practices that even an old man of 100 years and a child of 8 years can perform them and men and women of all ages can also perform them while sitting and even while lying.

2. It should be understood that the real form of man is his mind i.e. attention, because a man can be said to be really present only at the place to which his mind or attention is directed. If, after learning the secret, one fixes all his attention in the Feet of the Supreme Being, he is then present there i.e. in the Holy Feet and the *Śabda* is also present there. The physical body of man remains where it is. One looks outwards with his eyes and sees different forms and one hears external sounds with the help of his ears and when, after learning the secret of the internal regions, eyes and ears are both closed and attention is directed towards the Feet of the Supreme Being, one can easily listen to the sound which comes from higher regions and the current of which is constantly flowing within everybody and one can also see the glory of the Beatific Vision of the Supreme Being. The spirit of a man can, by contacting this sound, ascend stage by stage and one day reach the Holy Feet of Radhasoami. There are as many sounds as there are stages i.e. regions on the way and the secret of these sounds can be learnt from the Satguru or from a *Sadh*[1] or a special Satsangi[2] of the Satguru.

3. The Sant Satguru is the incarnation of the Supreme Being Himself or is His special Companion and is never separate from Him. If He is seen separate from the Supreme Being for a short time, it is for the benefit of the *Jivas*, otherwise in reality He is never separate from Him. In all circumstances, He is in this world and also in the Holy Feet of the Supreme Being i.e. His spirit always maintains its connection with the Holy Feet of the Supreme Being to some extent. Nobody can give the secret of the Supreme Being and of His Region except the Sant Satguru or His *Sadh* or some special Satsangi.

1. One who performs spiritual practices and has attained high spiritual status. 2. Literally, it means a person who associates with the Satguru or Sat Pursusha. 'Satsangi' is a follower of the Radhasoami Faith who has been initiated into the Faith by or under the authority of any Sant Satguru of the Faith.

And none other than a Sant Satguru can instruct a true seeker and earnest devotee in regard to the spirit and the *Śabda* so well as to ensure that the instruction is enshrined in his heart.

4. *Śabda* is the current of the real Essence and it is also the current of the Spirit. In other words, where that current of *Śabda* forms a centre, that centre alone can be called the 'spirit' and when once again the current begins to flow from that centre, it becomes known as *Śabda* and these currents are called the currents of *Śabda* or the currents of Spirit. An example to illustrate the way in which the *Śabda* and the Spirit function in the human body is given below and one can understand from that example the way in which they function.

5. Let us take the case of a mill (where cloth is woven) or some railway or other workshop where an engine is used. The engine is placed on a high platform and from there the main current flows first along the thick rope and from the thick rope it flows along thin ropes and strings which are connected with different machines and all those machines, both big and small, are worked by the energy supplied by that current. But this flow of energy which performs this function is not visible. If the rope breaks, the flow of that current and the functioning of the machine with which the rope is connected would stop. This rope however is not the current itself nor is it the energy of the current. It is merely a tool along which the current flows.

6. Similarly, there are nerves in the human body and it is through those nerves that the current of the spirit flows down from the brain to each and every part of the body, all the parts being like so many machines, and supplies them energy. That current also is not visible but from the way it functions, one can visualize it flowing into the body. For example, when a person wakes up from sleep and begins to

work, one understands that the current of the spirit has come into the body. It can thus be inferred from the manner of the functioning of the sense-organs that the spirit current flows into the body. Similarly, when a child is born and it cries, one knows that the child is alive and that the current of life has entered its body, otherwise it is considered to be dead.

7. It should be noted that '*Surat*' (i.e. Spirit) and '*Śabda*' are the names of that Essence on account of which intelligence and vitality pervade the entire body. Mere ordinary sound is not *Śabda*.

8. Some ignorant people say that *Śabda* is an attribute of *Akaśa*[1]. These people consider the *Śabda* as mere sound. This is a great mistake on their part, for that Essence which has been called by the Saints as *Śabda* is the Life of *Akaśa* and giver of vitality to it. That Essence i.e. *Śabda* has no particular form nor has it any colour or outline. It is Indescribable, Infinite and Unlimited and it is the Creator of everything. It is from *Śabda* that the entire creation has manifested itself and is maintained with its help and it is the energy and vitality of *Śabda* that pervade the entire creation. The currents of *Śabda* itself keep the sense-organs and the body fresh and that *Śabda* is present within every individual. He who contemplates or applies his attention within himself according to the teachings of the Saints listens to the sound of that current of *Śabda* and can enjoy the bliss of *Śabda* on contacting its current.

9. The currents of the ten sense-organs, four *antahkaranas*[2] and five passions, viz, *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahamkara* have created a lot of confusion in the human body.

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1. Ākāśa is one of the five elements or Tattvas (five conditions of matter) in the creation. It is believed to be all-pervasive. 2. The four Antaḥkaraṇas are Mana (i.e. the faculty of thinking), Chit (i.e. the faculty of discrimination), Buddhi (i.e. the faculty which decides) and Ahamkāra (i.e. the ego of man).

When man's attention is removed from these to some extent, it is only then that he can hear *Śabda*. Removal of one's attention from these and its application to *Śabda* is known as the 'Desire for *paramartha*'. *Śabda* would become more and more clearly audible and the *Śabda* of higher regions also would become audible and bliss would increase to the extent that this 'Desire for *paramartha*' becomes stronger and stronger.

DISCOURSE 12

THE SECRET OF THE HOLY NAME

1. Holy Names are of two kinds—*Dhunyatmaka*[1] and *Varnatmaka*[2]. *Dhunyatmaka* names are those whose sound resounds automatically in the *Akaśa* of every human being and *Varnatmaka* names are those which are spoken by tongue and can be written. *Varnatmaka* name leads one to understand or recognize the *Dhunyatmaka* name i.e. it is the external form of the *Dhunyatmaka* name, of course, only to the extent that it can be spoken by the tongue.

2. *Dhunyatmaka* Names have three grades in conformity with the three Regions in which the Saints have divided the entire creation according to grades of spirituality. The *Dhunyatmaka* Name of the first grade is that Name or Sound which is resounding in the *Nirmal Chetan Deśa* i.e. the Region of the Saints and it is the *Śabda* Radhasoami which is the Name of the True Supreme Being and which manifested itself from the Indescribable Being with the Prime Spiritual Current and whose sound is resounding automatically in the Highest Region known as the Radhasoami Region. To comprehend

1. Hindi word Dhunyātmaka (धुन्यात्मक) or its Sanskrit equivalent Dhvanyātmaka (ध्वन्यात्मक) means a name whose essence or life is 'dhvani' (ध्वनि) or sound. 2. The word 'Varnātmak' or 'Varṇātmaka' refers to names which do not represent any sound or 'dhvani'. They are simply formed by letters (varṇas) of the alphabet of a language.

the meaning of this Name one should understand that 'Radha' is the Name of the Prime Spirit i.e. the Original Sound i.e. the Prime Spiritual Current and 'Soami' is the Name of the Supreme Being from whom that Prime Sound or Spiritual Current issued forth. The second Name in this very grade or Region is *Sat Nam* of the *Sat Purusha* from which two currents, *Niranjan* and *Jyoti* issued forth and on coming down created the *Brahmanda*.

3. The *Dhunyatmaka Name* of the second grade is Om. There is a mixture of pure spirituality and pure *Maya* or matter in this grade. This Name is known as *Anhad Śabda*[1] and also as Basic Sound and from it issued forth the spiritual sound of the *Vedas* which cannot be put in writing and also the material of the creation of the three *Lokas* and is known as the *Onkar Purusha*. The Name ceases to exist when *Maha Pralaya* (Great Dissolution) according to the Religion of the *Vedas* and *Pralaya* (Dissolution) according to the Saints takes place. But the names *Sat Purusha* and Radhasoami are eternal. Neither Dissolution nor Great Dissolution of any kind produces any effect there.

4. There are *Dhunyatmaka* Names in the third grade of the creation also, where pure spirituality and coarse *Maya* i.e. matter are mixed together. But these Names are the Names of the mind and of the Spirit known as *Jiva Chaitanya* and also as *Virat Swarupa*. The Repetition of these Names is not taught in the Religion of Saints because the seat of the spirit in the human body is at the sixth centre which is at the top of the third grade. The practice taught by the Saints starts from beyond that. The *Onkar Purusha*

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1. Sounds (Śabdas) are of two kinds, viz, those produced by the striking of one thing against another and others for which this striking of one thing against another is not necessary. The former are called 'Āhat' and the latter which reverberate of their own accord are called 'Anāhat'. All spiritual sounds are of the latter variety. The word 'Anhad' is Hindi form of the correct Sanskrit word 'Anāhata'.

is known as 'Guru' and *Sat Purusha* as 'Satguru' and Radhasoami as the Supreme Being.

5. It would be evident from this that the Radhasoami Name is the highest, unfathomable and the most perfect Name of the True Supreme Being. If anybody wants to attain true and perfect salvation, he can attain it only on reaching the Original Abode. As long as he does not implant the Radhasoami Name in his heart and after acquiring the secret of the different stages on the route, does not proceed on the path with the help of the current of this Name and with this Name as his companion, he cannot escape the snares and obstacles created by *Kal* and *Maya*, nor can he reach the Original Abode. Just as in the beginning of the creation the spiritual current manifested itself and came down from the Original Abode and having formed a focus at some place created a new region, similarly a spiritual current issued from that place also and on coming down formed a focus at another place and created another region on the pattern of the first region and then again the current descended from there downwards. Thus the focii and the regions which were created from the Original Abode downwards to the seat of the spirit became the stages for the spirit to move upwards. And the *Śabda* of each region is different from that of the other regions. Whoever learns the secret of these stages and their *Śabda* from Satguru or from some of His special Satsangis and proceeds on the path with feelings of love and pain at separation with the help of the current of the *Śabda* (known as the *Dhunyatmaka* Name), can gradually reach the Original Abode one day. The Radhasoami Name which means the Original *Śabda* or Sound or Current is the life of all the lower *Śabdas* or Sounds i.e. the Radhasoami *Śabda* or current is present within the currents of all those *Śabdas*. But as that sound or current got farther and farther away from the Original Abode, it became more and more concealed within the covers of the spirituality and *Maya* of lower regions according to the kind

of region through which it passed It is therefore proper and necessary for the followers of the Radhasoami Faith to accept the lead of the Radhasoami Name and perform practices internally so that they may come into contact with the sound or the sound current which has manifested itself from the *Śabda* of each and every region falling on the way and thus the spirit would gradually ascend with the help of that current and reach the Feet of Radhasoami and one day have the vision of the True Supreme Being.

6. One can achieve purity of heart by the Repetition of *Varnatmaka* Names if the practice is done correctly and according to the prescribed principles, and the spirit would ascend higher up in the *Akaśa* within if the *Dhunyatmaka* Name is repeated. But these days the secret of the *Dhunyatmaka* Name and the method of its practice are not known to the followers of any religion except to those of the Radhasoami Faith. Of course they are doing the repetition of *Varnatmaka* Names, but without knowing the secret or the method of doing it. This is the reason why they are not able to secure as much purity of heart as they should.

7, The *Varnatmaka* Names current these days are of the second or the third region and the practices which the people are doing are either repetition of the names by tongue without any idea about the Deity whose Name is repeated and of His region and the path leading to it or they repeat the Names with their breath or they start the repetition from the heart or the navel. But in all these cases, the correct location of the Deity, His region and the path leading to it, are not known to anybody. For this reason the time and labour of such persons are wasted uselessly and the practice of the Name does not produce any effect on their hearts i.e. neither any love for the Deity nor an intense desire of coming into contact with Him is engendered in their hearts. In this way, one may repeat the Name millions of times but he cannot get any spiritual benefit out

of it. If the *Varnatmaka* Name is repeated according to the proper method after learning about the Region of the Deity whose Name is repeated, the devotee would find that internal purity is increasing within him and an intense desire for the Vision of the Deity has developed. This method is explained in the Radhasoami religion very clearly and its benefit also is experienced very soon by those who practise it.

8. It is desirable for the person who wants to achieve true salvation that he should begin performing the practice of *Varnatmaka* and *Dhunyatmaka* Names according to the method taught in the Radhasoami religion. If he does so, he would automatically come to feel within himself that this practice would lead to salvation and his love in the Feet of the True Supreme Being would go on increasing day by day.

9. All the religions have praised the Holy Names and it is stated in the books of the Hindu religion particularly that there can be no salvation without the Name, but people do not know what Name is praised in Hindu religion and by what method should one perform the practice of that Name so that he may achieve true salvation. Now this secret is given out clearly and openly that the Name which is so much praised in the Hindu, Mohammedan and other religions, is the *Dhunyatmaka* Name of the Presiding Deity of the Second Region described by the Saints i.e. of *Brahmanda* and the Name which has been praised by the Saints is the *Dhunyatmaka* Name of the First Region of the Saints i.e. the *Nirmal Chetan Deśa*. The real practice of the *Surat Śabda Yoga* consists in listening attentively to the sounds of these Names internally and proceeding upward, stage by stage, with the help of their current. He who performs the practice in this manner can see within himself in a few days the proof of his salvation being gradually achieved, and though one may go on repeating the *Varnatmaka* Names unmethodically for the whole of his life, he would not attain anything.

10. If a person performs the practice of the *Dhunyatmaka* Name of the Second Region i.e. of *Brahmanda* according to the method of the Radhasoami Faith and does not intend to go beyond that Region i.e. to reach the Feet of the True Supreme Being Radhasoami, he will also not achieve true salvation i.e. his birth and death will continue to take place though after long intervals. Hence everyone should try to learn the secret of the *Dhunyatmaka* and *Varnatmaka* Names of the First and Second Regions and after learning the method of the practices, should engage in those practices. It is only then that his object will be achieved.

11. It should be known that the *Dhunyatmaka* Name of *Brahmanda* is called the *Lakshya*[1] Form of *Brahma* and the *Varnatmaka* Name of *Brahmanda* as His *Vachya*[2] Form.

12. In addition to the *Dhunyatmaka* and *Varnatmaka* Names which have been mentioned above there are Names of another kind which are known as *kritrima*[3] i.e. artificial. These Names are given so as to accord with the activity of a person e.g. *Gopal*[4], *Girdhari*[4] etc. These Names cease to exist when that activity ceases and the person performing that particular activity also ceases to exist. Hence the repetition of such Names can give no *paramarthi* benefit i.e. there can be no progress so far as achievement of salvation is concerned. But the people are altogether unaware of this fact. It should also be noted that all the Names of the Third Region are more or less of this kind. It may be that one may acquire some *Siddhis*[5] or supernatural powers etc. by the repetition of such

1. 'Lakshya' Brahma stands for the Presiding Deity of Trikuṭī i.e. for 'Om'. 2. 'Vāchya' Brahma stands for the Presiding Deity of Sahasdal Kamal i.e. for Jyōti Nārāyaṇa. 3. The word 'Kṛitrima' literally means 'artificial'. Those names that have no spiritual significance are known as 'kṛitrima'. Such names express qualities etc. 4. Gōpāl' means one who tends cows, 'Girdhārī' means one who lifted up the hill and held it on his finger. 5. The word 'Siddhi' is often used for supernatural powers which a Yōgī acquires by the performance of Yōga practices. These are believed to be eight in number, e.g. power to reduce or increase the size of one's body, etc. etc.

Names but these Names would entangle him in the meshes of mind and matter i.e. in the entanglements of desire, anger and name and fame etc. and thus make him wander in the various forms of life.

DISCOURSE 13

VALUE OF SATSANG

1. Satsang has been praised in all religions, but there are very few people who appreciate its value correctly. Many people do not even know what is meant by Satsang. Innumerable people go to holy places and temples but nobody seems to be anxious to search for Satsang and to wish to join the same. These things, viz, visits to holy places and temples etc. give very little spiritual benefit and whatever they give, is also wasted in wandering about from place to place and in entertainments etc.

2. Advantages that flow from Satsang are very great but there is very little appreciation and desire for it. The truth is that as long as man does not associate closely with *Sat Purushas*[1] and listen to their discourses attentively and think over and contemplate upon them and, on finding out things likely to do good to him, does not act according to them, he will not be sufficiently influenced by *paramartha* nor would the condition of his mind and intellect change and his conduct also would not improve. It is therefore very necessary for all *Jivas* that in their cities and wherever they go, they should search for Satsang and attend it as much as possible and get benefit therefrom.

3. Let us now try to understand what is meant by Satsang. According to the Religion of Saints i.e. the

1. 'Sat Purusha' literally means 'Sat' (True), 'Purusha' (Being). Thus 'Sat Purusha' stands for the Supreme Being. Persons in communion with the Supreme Being are also called 'Sat Purushas'.

Radhasoami Religion, Satsang is the name of such society, association or conference where people discuss about the true Supreme Being and His High Status and the True Path and the True Method of attaining Him and where people do not indulge in the praise of kings, warriors and great philanthropists or describe their activities and deeds. The Head of such an association should be the Satguru or a *Sadh*[1] *Guru* or His real disciple who may be engaged in spiritual practices with love and sincerity. Such a Satsang cannot be carried on without the help of *Sat Purushas* who are in unison with the Supreme Being or are engaged in spiritual practices to attain Him and who have brought their body, mind and senses completely or partially under their control with the help of those practices, nor can such a Satsang benefit people as much as it should.

4. It is evident that the person who has achieved a certain thing can very well explain to others the method of achieving that thing and can also help them in achieving the same and whatever he says will also have some effect. The statements of those persons, who, with the help of their learning and intelligence, read out and also explain to others the writings and discourses of *Mahatmas*, cannot be true and correct, nor can they explain the method of performing the practice or help those striving for it in achieving success. On the other hand, by describing incorrectly the inner secrets, of which they are unaware, they would confuse other people and misguide them into various kinds of religious activities. Their association is therefore not 'Satsang' but truly speaking, it may be called '*kusang*'[2] or bad association.

5. It should be noted that wherever the Sant Satguru or *Sadh* Guru is present in the Satsang or any one of their true

1. 'Sādh' is one who is engaged in spiritual practices and has attained high spiritual status. If he acts as a Guru or Preceptor to disciples, he is khown as Sādh Guru. 2. The word 'Ku' (कु) means bad. 'Sang' (संग) is association. 'Kusang' (i.e. bad association) is opposite of 'Satsang'.

disciples conducts the Satsang, some discussion about the True Supreme Being is bound to take place and also the way how true love and devotion in His Holy Feet can be engendered and how that love and devotion can be developed day by day are bound to be described there. Similarly, it will also be described what method and practices would reduce the force of the mind and the senses and how could the desire for the world, its objects and their values be gradually lessened. It will also be described how *Jivas* should carry on their worldly activities and *paramartha* so that their old *karmas* may be destroyed and troublesome *karmas* and *karmas* leading to rebirth may not accumulate in future.

6. When such a Satsang is available to *Jivas* and they listen to the discourses with all attention and sincere eagerness, they would surely understand *paramartha* better and better day by day and the importance and value of the world and its enjoyments would go on decreasing gradually and the ignorance, misunderstanding and misconceptions, which have found a place in their hearts on account of association with worldly people and also other people, would also gradually disappear. Likewise, their attachment for transitory things of the world which leads to ultimate misery would become less and less and their love for the devotees of the Lord who are sincere lovers of the True Supreme Being and their love and faith in the True Supreme Being Who is the Fountain-head of all knowledge, bliss and happiness would go on increasing day after day and their mind would turn away from sinful activities for fear of the displeasure of the Lord. When the secret of the internal path leading to the Supreme Being and the method of reaching His Holy Feet would be explained to such Satsangis, they would sincerely and enthusiastically apply themselves to the practices of these methods and would enjoy internally the pleasure and the joy of the practice and would experience the Grace which the True Supreme Being showers on His true lovers out of His own mercy. Thus and then only true belief in

the presence of the True Supreme Being within oneself all the time and regarding His Omnipresence and Omniscience would be established in their hearts and only then would they, with true fear and sincere love of the Supreme Being in their hearts, abstain sincerely from undesirable activities and make efforts to engage in good actions and follow them up.

7. If a person attends Satsang in this manner even for a few days, all his misconceptions would certainly be removed and he will not uselessly spend his physical and mental energy and his wealth in various kinds of useless worship and ceremonies etc. and will not be misguided by people who deceive others and would not forget his Supreme Being at the time of trouble or happiness and instead look to others for help etc. i.e. his mind would not waver, for when any person seeks help from persons other than the Supreme Being, it means that either he did not consider the Supreme Being as Omnipotent or he did not believe in His Omnipresence. In both these cases the person concerned becomes an unbeliever or an atheist. And if one wavers in this manner and to such an extent when faced even with a little worldly trouble, what reliance can be placed on his remaining balanced at the time of his death ? This kind of *paramartha* can be of no use during life or after death.

8. If the conditions in the world are studied carefully, it would appear that people are more or less in such a plight and the cause is that they do not get an opportunity to attend Satsang and therefore their minds and hearts always keep wavering and instead of faith in and love for the Supreme Being love for and fear of the world fill their hearts. They remain entangled in different kinds of delusions, ceremonies and doubts etc. in matters of *paramartha* and also of the world and continue to experience pain and pleasure as a result of their *karmas* i.e. actions which they perform in accordance with the desires of their minds and

senses without regard as to whether those actions are good or bad. They are not able to do anything for their own ultimate good because, on account of being misguided by selfish persons, they entertain hopes of getting the pleasures and joys of the world even as a result of *paramarthi* actions they engage in. For this reason, they cannot achieve true salvation. They would always experience pain and pleasure in higher and lower lives and the cycle of births and deaths would never end.

9. It is therefore desirable that all the *Jivas* who have even a little interest in *paramartha* should search for such a Satsang as has been referred to above and attend the same as much as possible and, after learning the methods of spiritual practices, they should perform them as best as they can. If they do so, their salvation would one day be achieved through the Grace of the True Supreme Being and the blessings of the Satguru i.e. they will get release from the cycle of births and deaths and reach their Original Abode which is the Region of the True Supreme Being and thus they would become immortal and also attain the highest bliss.

DISCOURSE 14

GREAT IMPORTANCE AND VALUE OF BHAKTI

1. '*Bhakti*' means '*Prem*' and Love and its outward expression or form is the Force of Attraction and the Force of Cohesion. All this creation has manifested itself from the Force of Love and is being sustained with its help.

2. The Form of the True Supreme Being is 'Love' and the form of the entire creation is also 'Love' and all the activities of this world are carried on with the help of the Force of Love. No person can do anything without Love

and keen interest. It is thus clear that without Love no work, either of the world or that pertaining to *paramartha*, can be done successfully. Therefore in all the activities of *paramartha* the Saints have assigned the most important position to Love i.e. Devotion.

3. Everyone, whether man or animal, likes *Bhakti* and everyone gets pleased if devotion is shown to him. Affection and humility are but the expressions of Love and Devotion. In other words, wherever there is true love, there must necessarily be true humility also. For example, if a person loves wealth truly and desires it earnestly, he behaves with true humility towards the person from whom he could get wealth. In the same manner, a person who has a true desire for some particular thing behaves with true love and humility at that time towards that person through whom he could attain that thing.

4. It should be borne in mind that as long as the person, who is truly afraid of being entangled in the cycle of births and deaths and of Hell and who has, on observing the conditions of this world and the transitory nature of all worldly things, developed a sincere desire for the attainment of true salvation and the Eternal Region, does not develop true love and humility towards the True Supreme Being and also towards that person who may tell him the secret of the Supreme Being and the Path and the Method to reach Him, he would not be able to know the secret of the Supreme Being nor the Path to reach Him and would not be able to attain Him.

5. It is for this reason that the Saints have explicitly laid down that none of the religions in which the necessity of love and humility in the Feet of the Guru and the Supreme Being has not been specially emphasized is of any use and will serve any purpose. They are merely the products of human mind and intelligence. The object of the *Jivas* will not be achieved

through them i.e. True Salvation and True *Mukti* will not be attained through those religions.

6. The meaning of the words 'True Salvation' and 'True *Mukti*' is that one should get freedom from the bonds of flesh and from the pains and pleasures experienced in association with flesh and should, after leaving the Region of mind and matter, attain the Feet of the True Supreme Being in his own Original Home where there is no pain and no suffering nor birth and death and where perfect bliss and perfect happiness reign supreme for ever and ever.

7. It should also be noted that as long as one does not develop humility and devotion towards the Feet of the Supreme Being, he will not be able to attain the object and in order to be able to perform devotion one must know the Name and the Form of the Beloved i.e. the Supreme Being as well as His Region and also the mysterious ways in which He functions. All the Names and Forms of the creation within the limits of *Maya* perish sooner or later. The Region of the Saints is beyond the limits of *Maya* and the Name and the Form and the Region are eternal and everlasting and that is the Region of the True Supreme Being and it is from there that the Prime Spiritual Current manifested itself and from that Spiritual Current the entire creation of that Region and thereafter of the *Triloki* i.e. the *Brahmanda* manifested itself and it is from that Region that the spirit i.e. the *Jiva* has come down. It is therefore desirable for all those who want to attain true salvation that they should try to learn the secret about the True Supreme Being and should develop love and devotion in His Feet and should perform the practices with love, faith and true humility after learning from the Satguru or a *Sadh* Guru or their true Satsangi disciple, the method of traversing the path leading to the Supreme Being. It is then that with the Grace of the True Supreme Being Radhasoami and with the help of the Satguru, he would, by performing the practices,

one day reach the Original Abode and thus true salvation and the ultimate good of the *Jiva* would be achieved.

8. And the method of proceeding on the path is that the spirit should contact the current with which it had descended to this region and return with its help to its Original Abode. And that current is the current of Spirit and the current of Life and also the current of Light and the current of *Śabda*. The spirit can ascend to higher regions following the sound or *Śabda* according to the secret of the *Śabda* taught by the Saints. This method is known as the *Surat Śabda Yoga* and by its practice the spirit would day after day get closer and closer to the Supreme Being. This is the method known as the Path of Love and Devotion.

9. Those who are indifferent towards the True Supreme Being and are worshipping or performing devotion to Deities other than the True Supreme Being and do not as well have any information about the Name, Form or Region of those Deities, will not be able even to reach the Regions of those Deities. As regards those who create imitations of the Deities and perform worship and devotion to them, they get very little benefit and the salvation of the *Jiva* is not possible in either of these two cases under any circumstances. They will only get some benefit as a result of good actions that they perform i.e. they will get some happiness but they would never be free from births and deaths.

10. Devotion for the Supreme Being will not develop in the hearts of those people who believe in the Supreme Being as being Nameless, Formless and Omnipresent, nor will they ever be able to come into contact with that Omnipresent Form of their conception, nor would true salvation of their *Jiva* be possible. These people take pleasure in the joys of their learning and intelligence and cannot follow at all the method of restraining their mind and senses and bringing them under control. For this reason, though these people talk

much, yet they are always unable to achieve anything internally. When these people praise the Supreme Being or speak eulogistically about Him, it appears that some love for the Supreme Being exists in their hearts and in their speech, but it would neither stay nor would it incercase, for the plane of their consciousness cannot change without internal practices. In other words, such people always act from the plane of the mind and intellect and of the sense-organs and this plane is the plane of worldly activities. Love for the Supreme Being can appear on this plane only for a very short time when they speak of the Supreme Being or praise Him but when they have finished talking about Him, they begin to behave as usual like worldly people. And in that state they would be devoid of the love for the Supreme Being.

11. For this reason, the Religion of Saints alone is the true religion and whosoever believes in it and performs the practices of the *Surat Śabda Yoga* will attain true salvation. And as far as other *Jivas* are concerned, they cannot, under any circumstances, avoid transmigration and wandering in higher and lower forms of life.

12. A true Seeker who has a real desire to meet the Supreme Father would contact the Satguru, the *Sadh Guru* or some other person conversant with the secret of the Religion of Saints and, after learning the methods of the *Surat Śabda Yoga* from him, would engage in the practices of that *Yoga* and thereby get joy and bliss within himself day after day. His love and faith for the Guru i.e. the True Supreme Being Radhasoami, would go on increasing and as he sincerely surrenders himself to the Supreme Being, he will after performing the practices for some time, find that conditions for True Salvation are being fulfilled within him.

DISCOURSE 15

WHAT THINGS SHOULD BE DETERMINED IN THE BEGINNING TO ENABLE ONE TO SURRENDER HIMSELF COMPLETELY TO THE LORD AND TO ENGAGE IN RIGHT SPIRITUAL ACTIVITY

1. Every follower of the Radhasoami Faith should, properly consider and understand three things and should have full faith and belief in them in his mind. Only then can he surrender himself mentally, intellectually and spiritually to the True Supreme Being Merciful Radhasoami to some extent and only then will he be able to perform the practices of *Sumiran*, *Dhyan* and *Bhajan* with sincerity and the object of his life would thereby be attained one day.

2. Those three things are : -

(a) First of all, he should have belief in the fact that Merciful Radhasoami is the True Supreme Being and is Omnipotent and is always present in every individual.

(b) Secondly, *Surat* or *Jiva* is an *Anśa* of the Supreme Being just as the ray of the Sun is an *anśa* of the Sun.

(c) Thirdly, there is no way, excepting the practice of the *Surat Śabba Yoga* which could lead a man easily and without any obstruction to the Original Abode, nor has any other path superior to this been discovered so far.

3. When one has full faith in these three things in his mind and has no doubts or misgivings about their being true, only then can the spiritual practices be performed with some success and only then can their benefit be experienced internally. It is only then that some true faith and true fear of the True Supreme Being would be engendered in the mind to some extent and to the same extent

would the conduct and way of life of the *Jiva*, both internally and externally, improve and love and faith in the Feet of the Satguru would go on increasing day by day and gradually thereafter perfect love will be achieved one day.

4. Now these three things will be discussed here fully and one can understand the matter thoroughly from the example given below. Just observe the seed of a plant, e.g. the poppy seed. It is very small but even then it has three covers over it and within the seed is the kernel which is white in colour and at some point of that kernel is located the spirit of that seed.

5. These covers which envelop the kernel like layers contain the material of the physical and the subtle form of the plant. When the germ sprouts from the point where the spirit of the seed is located i.e. when the original current of the spirit manifests, the five elements, the three *gunas*[1], light, electricity, force of attraction, force of repulsion and magnetism etc. etc. join together to give form to that plant and render help for this purpose in every way and, drawing nourishment from the atmosphere, bring into existence the complete form of the plant. And as long as the spirit lives in that body i.e. in the plant, these forces and elements and *gunas* are actively engaged in rendering service to that spirit and work together. Some of these forces are opposed to others but as long as the spirit is there in the plant, that mutual opposition does not manifest itself but when the spirit leaves the body, these forces and elements all act in opposition to each other and destroy the form of the body of the plant and whatever material had been drawn from the atmosphere is again reduced to particles and dispersed in the atmosphere. The condition of the whole living creation

1. The three guṇas, viz, sattva (सत्त्व), rajas (रजस्) and tamas (तमस्) as qualities or principles pertaining to creation mean 'quality of stability or existence', 'quality of energy or action' and 'quality of inertia or resistence to action' respectively.

should thus be taken to be more or less the same. The spirit is hidden within many covers in the seed of all living bodies, whether it be man or animal or birds or insects or worms or whther it be a tree or a plant and when at proper time, it manifests itself, all the material and all the forces of creation work in subordination to it and help in the development of its creation i.e. its body. It is thus clear that this *Anśa* i.e. spirit is potent and full of energy and it commands all the material and forces of nature i.e. all the creation visible in this Material Region has been brought into existence by the spirit.

6. Briefly, the spirit which has come to this Region as a ray on its own current from the Feet of the True Supreme Being functions in every living body. In reality, it alone is true and whatever other names and forms are seen here appear to be true only with its help but get destroyed when the spirit leaves the body.

7. When the potency and competence of this spirit *Anśa* which is like a ray is so great --and such spirits have come in unlimited numbers to this creation, that Great Reservoir from where all these spirits have come is proved to be the Supreme Master, Omnipotent, All-knowing and All-blissful.

8. It is quite evident that whatever joy, pleasure and enjoyment the *Jiva* gets in his physical body, it all flows from the current of the Spirit, for if that current of the Spirit does not flow to a particular sense-organ, no joy or enjoyment pertaining to that sense-organ can be experienced. Similarly, the source of all the books, sciences and arts and skill etc. which have come into existence in this Region through men or animals is the Spirit of the living organisms.

9. From this is established the fact of the Spirit and the Supreme Being Radhasoami being All-blissful and All-knowing. In other words, the Supreme Being Radhasoami

is Omnipotent, All-blissful and All-knowing and is present in every individual and this *Jiva* i.e. the spirit is his *Anśa*, for the powers that exist in the Supreme Being are present in this spirit as well.

10. The entire creation came into being according to the *Mauj*[1] (Will) of the Supreme Lord and every spirit-entity creates a separate physical body and develops it on the same principle. And the creation of *Pind* (i.e. man's body) and of *Brahmanda* (i.e. the macrocosm) is similar and takes place in the same manner and on the same principle. The only difference is that the creation in man's body is small and the creation in *Brahmanda* is large, but the grades and the functions of the creation outside are exactly similar to those of man's body.

11. The entire creation consists of currents. All the bodies that exist consist of currents. Just as cloth is woven out of threads and the branches and twigs of a tree are collections of threads, similarly man's body is also made up of currents or threads. Each one of the threads or nerves is a tube through which the current of the spirit flows. This is the general principle underlying the structure of all the physical bodies in the creation. When anybody speaks, his voice is heard by means of the current of sound and in the same manner, it is through the current of the spirit that the world becomes visible.

12. When there was no creation, the first thing that happened was that a current issued forth from the Feet of the Supreme Being Merciful Radhasoami. This current is the current of *Śabda* and of Life and Light, and the entire creation

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1. Any, even the least commotion on the spiritual plane, which results in activity on the spiritual plane or even on the mental and physical planes is called 'Mauj'. Literally, the word means 'wave' of the sea. As Incarnations and Saints etc. also act from the spiritual plane, the term 'Mauj' is also used when we speak about their Will or Pleasure.

of all the regions, higher or lower, has been brought into existence by this current.

13. The Supreme Being Merciful Radhasoami is enthroned within every man and from there, the current of the Spirit i.e. Life came down creating the *Dayal Deśa*[1] i.e. *Nirmal Chetan Deśa*, *Brahmanda* and *Pind* and forming its centre between the two eyes within the human body gives energy and life to the mind and senses and to every part of the body and as the current of the Spirit is itself the current of joy, pleasure, knowledge etc., it is by means of that current that joy and pleasure is experienced by individuals through their sense-organs.

14. Now if any person wishes that he should attain highest bliss and eternal happiness after reaching the Fountain-head of this current which is the Reservoir of perfect bliss, perfect joy, perfect knowledge, he should contact this current of the Spirit and with its help return to its Reservoir i.e. the Supreme Being Radhasoami. There is no other method or way to attain that Reservoir.

15. Coarse matter i.e. *Maya* is mixed up with pure spirituality in the Region of *Pind* and this is why bodies are created and destroyed there quickly, i.e. births and deaths take place quickly.

16. And in the *Brahmanda* pure matter i.e. *Maya* is mixed up with pure spirituality and as such, bodies that are created there are destroyed after a long time.

17, And in the Spiritual Region which is the Region of the Saints and of the True Supreme Being all bodies are spiritual i.e. are made up of pure spirituality. There is no birth and death nor is there any suffering or pain caused by *Kal*. As such, the highest bliss and joy of the Region is always the same. None of the religions which are prevalent

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1. i.e. the Region of the Merciful.

in the world had any knowledge of this Region so far. The description of the Region and the method of reaching there with the help of *Śabda* i.e. with the help of the current of Spirit and Life has been mercifully explained in this age by the Supreme Being Himself Who incarnated Himself as a Saint[1]. Whoever wants true salvation and true *mukti* can, by performing the practices of the *Surat Śabda Yoga*, reach his Original Home.

18. All other currents, e.g. the current of *Pranas*,[2] the current of Sight, the current of Ambrosia, have emanated from *Brahmanda* i.e. from that Region where pure spirituality is mixed up with pure *Maya* i.e. matter. The person who contacts any of these currents and proceeds forward with their help cannot go beyond *Brahmanda* and therefore birth and death, though they may take place after long intervals, will continue for him and perfect bliss, unalloyed by *Maya* i.e. matter, cannot be achieved by him.

19. The Saints have therefore made a definite declaration that the *Jiva* who wants to achieve the state of ultimate good for himself should contact the current of *Śabda* and proceed onwards. If he does so, he would one day reach his Original Home by means of this practice.

20. It should be noted that everybody calls the Supreme Being as Formless and it is not at all possible to contemplate on the Formless. The *Śabda* which has manifested from the Feet of the Supreme Being is also Formless. But it is possible with the help of that *Śabda* to contemplate on and to reach the Feet of the Supreme Being.

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1. The Hindi word is 'Sant' (संत), meaning 'True Being' (from the Sanskrit Verb 'अस्'—'as', to be) or sage. The word refers to a Master who is in direct communion with the Supreme Being from His birth or has developed his spiritual faculties and realized the True Supreme Being.
2. Prāṇas or vital airs which keep a man alive. Generally Prāṇas (vital airs) are believed to be five, viz, Prāṇa, Apāna, Vyānā, Udāna and Samāna. They function in different parts of the body.

In no other way can His contemplation be done, nor could He be reached.

21. It is stated in all religions that the first manifestation was the *Śabda* and that the *Śabda* is the Form of the Supreme Being and that the *Śabda* is with the Supreme Being and all the creation has manifested from the *Śabda*. It is thus evident that whoever establishes contact with the current of *Śabda* and then moves onwards would be able to reach that Region from where the *Śabda* manifested in the beginning. In no other way is it possible to attain that Region under any circumstances.

22. It is clearly established from the arguments given above that no other method excepting that of the *Surat Śabda Yoga* can enable a man to reach the Original Abode i.e. to contact the True Supreme Being. And as the current of *Śabda* is in itself the current of Life and the current of Spirit and as there is no other current superior to the current of the Spirit (which has created the entire creation and which makes it function intelligently and maintains it), it is established that in the entire creation there is no other method of reaching the True Supreme Being except through the *Surat Śabda Yoga*. It is now for the *Jivas* to accept this or not. If there is any person who is a true seeker and earnestly desires to achieve *paramartha*, he shall perform the practices of the *Surat Śabda Yoga* according to the teachings of the Saints but people whose minds are filled with the desire for the enjoyments of this world and hereafter and who desire to get name and fame, would not accept the teachings of the Saints. They would wander about among, and worry themselves with, the various paths and methods prescribed for reaching the top region of *Pind* or regions of *Brahmanda* and they would consider the happiness available in these regions as perfect bliss and the Presiding Deities of these regions as the True Supreme Being and would not have any desire to go beyond these regions i.e. to the Region of the Saints where the Vision of the True

Supreme Being can be had. If anybody tries to explain anything to them, they would, instead of accepting what he says, begin to argue with him and indulge in false and meaningless quarrels and would have no faith in the teachings of the Saints. As a matter of fact, the teachings of the Religion of Saints are not meant for such people.

23. When, after proper discussion and consideration in Satsang, a true *paramarthi*[1] comes to entertain full belief in the following, viz,

(a) that Merciful Radhasoami is the True Supreme Being and is Omnipotent ;

(b) that the *Jiva* is His *Anśa*, and

(c) that the *Jiva* can, by the practice of the *Surat Śabda Yoga*, go beyond the Region of *Kala* and *Maya* and reach his own Abode i.e. the Region of the Merciful Lord and that it is not possible to do so in any other manner,

he should then surrender himself entirely to the Supreme Being Merciful Radhasoami and, after learning the method of the *Surat Śabda Yoga* from one who knows the secret of the Religion of Saints, should perform this practice daily and as regularly as possible. If he would proceed internally, realizing within himself the Grace of the Lord and examining how his mind and senses behave and occasionally praying in the Feet of the Lord for His Grace and Mercy, then his spiritual progress would be steadily maintained day after day by the Grace of Merciful Radhasoami, and his love and faith in the Holy Feet would continue to increase and one day his object would be achieved. Every true *paramarthi* can thus achieve the ultimate good of his *Jiva* by the Grace of Merciful Radhasoami and by performing spiritual practices for some time, get proof internally of his True Salvation being achieved during his life-time and he can thus have full faith and belief in the

1. A person engaged in activities leading to the achievement of paramārtha is called a paramārthī. For paramārtha, see Note 1 on page 44

certainty of his salvation and as this faith increases, love for the Supreme Being would also increase simultaneously, and he would one day come into contact with the Ocean of Love i.e. the True Supreme Being and then he will be completely released from the cycle of births and deaths and from the miseries caused by *Kal*.

DISCOURSE 16

VARIOUS REGIONS OF THE CREATION WHICH SAINTS HAVE NAMED AND THE GREATNESS OF THE RELIGION OF SAINTS

1. The devotee should accept as correct the various regions of creation and the secret of the various regions which Merciful Radhasoami has described and with full faith and belief should proceed with the practices accordingly and should have sincere and firm determination to reach there with full belief in the existence of the Original Abode of the Supreme Being.

2. An example is given here from which one can fully understand the entire description of the regions as given by Merciful Radhasoami. The sesamum plant (Til), in outer appearance, consists of a material form and the sap which runs within it from the root to the branches and the leaves through its capillary tubes is the subtle form and the seed is the causal form of the plant. When the seed is crushed, oil is expelled from it and the covers of the physical and causal forms get separated from it in the form of the oil-cake. This oil is the *Turiya*[1] form of the plant. When it is further put to

1. Man generally pases his time in three states, viz, 'jagrat' (wakeful), 'svapna' (dream) and 'sushupti' deep slumber states. These pertain to the three forms of man's self, viz, material, subtle and causal. The state beyond 'Sushupti' is called 'Turiyā' and is attained only by performing spiritual practices.

Supreme Being can be had. If anybody tries to explain anything to them, they would, instead of accepting what he says, begin to argue with him and indulge in false and meaningless quarrels and would have no faith in the teachings of the Saints. As a matter of fact, the teachings of the Religion of Saints are not meant for such people.

23. When, after proper discussion and consideration in Satsang, a true *paramarthi*[1] comes to entertain full belief in the following, viz,

(a) that Merciful Radhasoami is the True Supreme Being and is Omnipotent ;

(b) that the *Jiva* is His *Anśa*, and

(c) that the *Jiva* can, by the practice of the *Surat Śabda Yoga*, go beyond the Region of *Kala* and *Maya* and reach his own Abode i.e. the Region of the Merciful Lord and that it is not possible to do so in any other manner,

he should then surrender himself entirely to the Supreme Being Merciful Radhasoami and, after learning the method of the *Surat Śabda Yoga* from one who knows the secret of the Religion of Saints, should perform this practice daily and as regularly as possible. If he would proceed internally, realizing within himself the Grace of the Lord and examining how his mind and senses behave and occasionally praying in the Feet of the Lord for His Grace and Mercy, then his spiritual progress would be steadily maintained day after day by the Grace of Merciful Radhasoami, and his love and faith in the Holy Feet would continue to increase and one day his object would be achieved. Every true *paramarthi* can thus achieve the ultimate good of his *Jiva* by the Grace of Merciful Radhasoami and by performing spiritual practices for some time, get proof internally of his True Salvation being achieved during his life-time and he can thus have full faith and belief in the

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1. A person engaged in activities leading to the achievement of paramārtha is called a paramārthī. For paramārtha, see Note 1 on page 44.

viz, physical, subtle and causal, and then may also come to know something about those forms which the spirit assumed in *Brahmanda* while coming down from the Region of *Sunn* to *Sahasdal Kamal* and further that one may also know that *Dayal Deśa* i.e. the Region of the Merciful Lord and the regions of the *Dayal Deśa* really exist and that *Dayal Deśa* is beyond the *Pind* and *Brahmanda*.

5. The creation in the Region of the Merciful Lord is extremely subtle and fine. The grades of this Region cannot be distinguished with the human eye separately in the light of the flame but those grades are definitely there in that flame.

6. There is one more example from which also one can understand about the grades more or less in the same manner but in this case, the grades do not appear so distinctly as they do in the illustration of the sesamum seed and its oil. This example is of the sugar-cane, From the root to the last section, there are three big divisions in the sugar-cane. In the first division, the juice is quite sweet and there is no saltish taste in it. In the second division, one feels the saltish taste to some extent and in the third, there is more of salt and less of sweetness. Then in every division there are many grades according to the number of sections and these correspond with the regions as described by the Saints in the three big Regions, viz, the Region of the Merciful, *Brahmanda* and *Pind*. And in the first division also, which is quite sweet, there are many sections and this can be confirmed by the different degrees of sweetness. In the same manner, in the second and third divisions also many sections according to difference in sweetness or admixture of the saltish taste are clearly distinguishable. Similarly, in the entire creation and in every body there are three big divisions and then in every division there are smaller divisions, either hidden or distinct, according to the principle explained by the Saints.

7. In the example of the sesamum seed and oil, the

regions of *Pind, Brahmanda* and the *Dayal Deśa* are seen quite distinctly in the flame in their various colours and forms and a true seeker can, on the basis of this example, have full belief in the statement of the Saints. He can also recognise these regions in the entire creation, distinct or otherwise, for the laws of nature and its principles, everywhere and in every body whether big or small, are more or less similar and this is the proof of the loftiness, greatness and perfection of the Religion of Saints.

8. This proves that the Religion of Saints is a natural religion and there is no artificiality or intellectual cleverness or deception about it and whatever be the activities of the Religion of Saints, they are in accordance with the laws of Nature but against the laws of the Mind and *Maya* i.e. matter, as the tendency and inclination of these is outward and downward. And this is the reason why the spirits of all the *Jivas* have got entangled in the creation of *Maya* and in the lower tendencies of the *Pind Deśa*. Now if there is any person who, after learning the secrets of the creation of these divisions and sub-divisions known as regions according to the teachings of Saints, directs his attention to his Original Home i.e. *Dayal Deśa* (from where in the beginning of the creation the Spirit current manifested itself and came down bringing into existence the Regions of *Brahmanda* and *Pind*) and moves with the help of that current (known as the current of *Śabda*) towards the Reservoir of Spirituality (i.e. Holy Feet of Merciful Radhasoami) with feelings of love, he can go beyond the Regions of mind and matter and one day reach the *Dayal Deśa* and thus attain Eternal Bliss.

9. It should also be noted that the Spirit, which proceeds through the regions which are within the limits of *Maya* i.e. *Pind* and *Brahmanda*, must struggle against Mind and *Maya* and crush its might with the strength of the Grace of Merciful Radhasoami. In other words, the spirit will have to reverse the direction of its current which

flows outwards and downwards. This work is certainly difficult but if with the Grace of Merciful Radhasoami love for Him is engendered in the spirit, this can easily be achieved gradually.

10. *Jivas* who have got entangled in the enjoyments and pleasures of *Maya* and entertain the hopes and desires of *Maya* cannot escape from the clutches of *Maya* without great difficulty, for they will not believe in the teachings of the Saints nor will they be prepared to act according to their orders i.e. to perform the practices as taught by them. On this account such *Jivas* remained entangled in outward rituals and *paramartha* dictated by intellectual knowledge and could not engage in the attainment of true *paramartha*. This is why the majority of the *Jivas* of the world are of this kind and with the help of their learning and intellect they have started many religions which suit their mentality and desires and are satisfied and pleased with them and are quite indifferent towards the result. If one explains to them what true *paramartha* is, instead of accepting the same, they begin to find fault with it on account of their low mentality and do not at all consider their real loss or gain.

11. It is necessary to state here that all the religions prevalent in the world, with the exception of the Religion of Saints, are the creation of *Brahma* and *Iśvara*[1] (called '*Brahmandi* mind[2] by the Saints) or of the '*Pindi* mind[2] and human intellect and the real tendency of these two religions is outward and downward. In other words, these religions do not possess any information about the Original Abode of the Supreme Being nor do they describe any method for its attainment.

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1. The word 'Iśvara' is commonly used for God by Hindus.
2. Mind (i.e. mana) which every man has is the consciousness of an ordinary human being. It is known as Piṇḍī mind i.e mind in the Piṇḍ i.e. human body. This mind is an emanation of Brahma who is often called Brahmāṇḍī mind.

12. And if there is any instruction in any of these religions for the attainment of any region within their limits i.e. within the limits of Mind and Matter, the path suggested to be followed is so difficult that it is not generally possible for people to follow it. In other words, no one can attain a high position even in the *Pind* and *Brahmanda* and for this reason, true salvation cannot be achieved by any person under any circumstances i.e. no one can escape the cycle of births and deaths and his attachment to physical bodies.

13. The Saints do not compel anybody to do anything, nor do they offer any kind of temptation. They simply explain their teachings and the secret of their Original Abode and the method of reaching there. If anybody believes in what they say, they make him perform the practices to reach the Original Abode and also help him in reaching there, but if one does not believe in what they say, they shower their grace on such people to ensure their betterment in future but they do not exert any pressure or influence of any kind for changing their present condition.

DISCOURSE 17

ATTITUDE OF FEAR, FAITH AND HUMILITY TOWARS THE SUPREME BEING

1. All persons, whether men, women or children, have fear of, faith in and respect for their elders, e.g. the wife for the husband, sons and daughters for their parents, boys for their teachers and tutors, servant for his master etc. etc. And these people do not engage in work, activities and conduct which is not in accordance with the wishes of their elders or is disliked by them and do not engage in such things for fear of them. In the same manner, besides fearing their

elders, people are afraid of the members of their castes and sects and have regard for them, inasmuch as they take care that they do not act in such a manner as may displease the people of their caste or sect and invite their taunts. A person who joins any association or conference, conducts himself according to the rules of that association or conference, otherwise he is considered unfit to remain a member of that association or conference and if he does not act according to the advice given, he is removed from membership.

2. When people behave in this manner in all the activities of the world, what great purity, truth, vigilance and love on the part of *paramarthis* who join the Satsang should characterize their behaviour or conduct in the Satsang which is the abode of the Supreme Being and where the path for meeting the Supreme Being is explained and necessary practices to this end are taught and performed. In other words, it appears necessary and desirable, under all circumstances, that their conduct and behaviour should, to some extent and according to the class of society they belong to, be different from the conduct and behaviour of worldly people. The people of the world often act for selfish ends according to the dictates of their mind and care very little whether others would thereby be rendered happy or unhappy. But a *paramarthi* should see that while he is engaged in worldly activities, he does not cause any trouble or pain to any other person for his own personal gain and should give up the habit of noticing or listening to or publicizing the faults of others and should behave towards everybody with truth and sincerity and should not deceive anyone. This difference in the conduct and behaviour of Satsangis and that of the people of the world must necessarily be brought about gradually from the date when they join the Satsang and listen to and understand the discourses of the True Supreme Being and of the Satguru. They should refrain from going to undesirable places and engaging in undesirable

activities and associations. In the same manner, a devoted Satsangi should, as compared to worldly people, indulge less and less in the wrong tendencies of his mind. This would be possible only when the Satsangi has, even to some little extent, sincere fear of and true love and true respect for the True Supreme Being (in Whose Holy Feet he wants to reach and has therefore developed love for Him). And this feeling of fear and love and respect for the Supreme Being would necessarily develop in his mind gradually, if he has sincerely accepted the Supreme Being as Supreme Being.

3. There is no doubt that the influence of old habits and associations changes very slowly and the more one has spent his life in the association of worldly people, the deeper would be the effect on his mind of worldly habits and association with worldly people. And the more occasions of association with true lovers and devotees of the Supreme Being he gets and the greater the practice he has internally of removing his spirit from the plane of the mind and the senses and the deeper the understanding of *paramartha* he develops, the more will his old habits and behaviour go on changing. But this will happen only gradually.

4. Every Satsangi, whether man or woman, should always remember that his life began to change from the time he joined the Satsang and therefore his conduct and behaviour should be more or less like those of *paramarthis*. This cannot be achieved soon but if there is a person who has a sincere desire and a sincere and firm determination to achieve the pleasure of the Supreme Being, a gradual change in his condition is bound to take place.

5. Everybody is prone to commit mistakes and as long as the influence of internal and external Satsang does not influence his mind and intellect to some extent at least, his mind and senses would often behave according to their old habits. However, if after doing so, he feels repentant in his

mind and is sorry and ashamed, one should consider it merely an act of Grace and Grace would gradually make him give up indulging in undesirable tendencies and behaviour.

6. Every Satsangi should understand that when, out of much fear and respect for the elders of the world, he does not do any work which is not liked by them, how careful he should be to keep his conduct and behaviour right and how much fear and respect he should have in his mind for the True Supreme Being Who is the Eldest of the eldest and Whose Pleasure can remove all the troubles and griefs and grant him eternal happiness and bliss and Whose Displeasure may lead him to greatest misery and sorrow in life after life ?

7. If a person joins the Satsang and behaves like worldly people without fear of the Supreme Being or according to his old habits, it should be understood that he has not accepted the Supreme Being as Supreme Being and has not entertained the fear of His Omnipotence and His infinite powers and that his desire for meeting the Supreme Being and achieving his true and ultimate good is also very weak. How can he then secure the wealth (boon) of love and devotion ? He would get very little pleasure in spiritual practices and in *Bhajan* and his mind and sense-organs would always have the upper hand of him and make him wander aimlessly here and there.

8. If in doing undesirable things a person does not fear God as much as he should (because God is not visible), he should feel ashamed and be afraid in his mind of the devotees and lovers of God who are present in the Satsang just as people feel ashamed and afraid of the members of their castes and sects. Considerable protection is afforded by this fear and shame also and if such is not the case i.e. if a person does not in his heart feel ashamed and also afraid of Satsangis, his condition should lead one to conclude that the

person is not a *paramarthi* or that he is extremely foolish and is indifferent to his spiritual gain or loss. Such people bring shame to the society by their undesirable activities. It is for this reason that every *paramarthi* who has joined the Satsang should take into consideration what society or group he originally belonged to and what society or group he has now joined and also what rules and principles of conduct obtained in this new association and he should try to act and behave as far as possible according to these principles and rules of conduct, otherwise his membership of a *paramarthi* association is meaningless.

9. If somebody says that the mind and the sense-organs are very powerful and it is not possible to control them, he should take into consideration the fact that the mind and the sense-organs of girls and boys and adults are equally powerful, but when girls are married and boys are put under a teacher and adults begin to work under officers, they subordinate the desires of their body, mind and senses as well as their natural inclinations to the wishes of their superiors and act under their ordres. Under these circumstances, how can those, who call themselves *paramarthis* but do not in the least fear the Guru, the Supreme Being and the Satsangis and continue to behave in their old ways, be considered to be *paramarthis* and how can one believe that they have accepted the Guru and the Supreme Being as superior to themselves and the Satsangis and the devotees as members of their brotherhood ?

10. If however such people remain attached to the Satsang, they will be able to make some progress in *paramartha*, though after considerable delay and with some trouble and worry and it will be due to sheer Grace. This delay etc. occurs because their mind and sense-organs do not like to behave correctly and cannot be put right without punishment.

DISCOURSE 18

WHAT BENEFIT SHALL BE ACHIEVED BY PERSONS ENGAGED IN PARAMARTHI ACTIVITIES OTHER THAN THE PRACTICES OF THE RELIGION OF SAINTS

1. Spiritual activities which are prevalent in the world these days are:—

(a) *Karmakanda*[1] or charity etc.;

(b) Visits to Holy Places and worship of idols and relics;

(c) Fasts;

(d) Repetition of some Holy Name;

(e) *Hatha Yoga*;

(f) *Pranayama*;

(g) *Dhyan* (Contemplation);

(h) Practices of *Mudras*;

(i) *Vachak Jnana* i.e. Sophistry; and

(j) Study of religious books and treatises, singing songs in praise of the Lord and offering payers etc.

According to the teachings of the Saints, there appears to be no chance of the above activities leading to true salvation of the *Jivas* because there is no trace of love for the Lord in all these activities nor any desire for His Vision. A little description of all these activities now follows.

A. Karmakanda[1] and charity etc.

Those people who are engaged in the above activities, whatever religion they may belong to, do so with the object that they may secure worldly enjoyments, name and fame,

1. Vide Note 1 on page 39.

wealth and children etc. or they think of securing happiness in *Svarga*[1], *Baikuntha*[2] or *Heaven* after their death. Their religion does not expect them to search for the true Supreme Being, nor does it mention where He could be found, nor is there any mention of the method of reaching Him. All the activities of these people are external and have no connection whatsoever with the current of the Spirit and the *Śabda*. For this reason, true salvation of *Jivas* cannot be achieved through these activities.

B. Visits to Holy Places and worship of idols and relics

Some love for and faith in their Deity is present in the minds of those people who are engaged in the above activities but their love and faith do not develop and worldly attachments always control their love for the Deity. In other words, they express some love for the Deity on fixed occasions and they also sacrifice their physical and mental comfort and wealth to some extent in the service of the Deity but mostly their object in doing so is to secure things of the world and there are very few people who engage in these activities with an eye to salvation. These people are ignorant of the secret regarding the Form of the Deity, His Abode and how He could be attained, nor do they know what is the form of true salvation. The first defect in their belief is that their Deities are artificial i.e. they have a beginning and as such, the length of their life and position and their location are generally limited. If anybody even succeeds in reaching the region of the Deity, the devotee and the Deity both would cease to exist at the time of *Pralaya*[3] or *Mahapralaya*[4] and they would again come into the creation.

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1. Literally, means the Loka (world) of light. The word is very commonly used in India for heaven. 2. Name of heaven in the Hindu mythology, particularly as the Abode of god Vishnu. 3. Dissolution of the Pinḍ i.e. the Material-Spiritual Region is known as Pralaya. 4. Dissolution of both the Pind and Brahmānda i.e. the Spiritual-Material Region, is known as Mahāpralaya (i.e. Great Dissolution).

For performing devotion, it is very essential to know four things —

(i) Real name of the Deity,

(ii) His Form,

(iii) His Region, and

(iv) The path to be traversed for reaching there and the method to be followed.

The worshippers of idols and relics etc. appear to be quite ignorant of these things and if their condition is such as it is, their devotion would only be superficial and it would not be possible for them to reach the Region of their Deity. These people are all followers of tradition and if they sacrifice their physical or mental comfort or wealth to some extent in the service of their Deity, it only amounts to a good action and they get their reward in the form of some happiness in this world or in *Svarga* or *Pitri Loka*[1].

C. Fasts

Some cleansing and lightness of the body and mind may be achieved by keeping fast, provided that the fast is kept in a proper manner. When, instead of keeping hungry and awake and engaging in *Sumiran* and *Bhojan* etc. people prepare tasty dishes and eat them under the pretext of taking fruit diet and spend the rest of their time in sleeping and worldly entertainments, there is danger that, instead of attaining spiritual benefit, they may suffer harm. The fast was also prescribed as a means of self-control for *paramarthis* engaged in spiritual practices but these days it is said that salvation can be achieved merely by keeping fasts. This does not appear to be correct and it is due to misconception only that people entertain such an idea in their mind. If a person could keep fasts in proper manner and that person does not

1. The region of the Pitṛis i.e. of the manes.

perform spiritual practices, he would get some reward i.e. some happiness in this world or hereafter but the attainment of salvation or the Region of the Deity does not seem possible through fasts. If any person engaged in spiritual practices keeps fast, he would achieve some purification within him and some facility in his spiritual practices but true salvation cannot be achieved under any circumstances without engaging in the practices of the *Surat Śabda Yoga* taught by the Saints.

D. Repetition of the Holy Name

1. People, who repeat Holy Names these days,

(a) repeat them generally by their tongue, but their mind, attention and eyes are generally fickle at that time i.e. they do not participate in *Sumiran* and it is for this reason that *Sumiran* does not lead to anything except some slight purification,

(b) engage in mental repetition of the Name, but they have no idea of the Deity or the Region of the Deity i.e. they perform *Sumiran* in a haphazard manner,

(c) repeat the Holy Name with their breath i.e. with the coming in and going out of the breath, and

(d) strike their heart with the Holy Name, whether with loud voice or otherwise.

2. All these people are unacquainted with the location of the Deities and their Regions and for this reason they do not get any benefit except some internal purification or some *siddhi* or supernatural power. In other words, they cannot reach the Region of the Deity nor can they have His *darśana* or vision and as their plane of consciousness does not move up, love of the Lord does not enter their mind nor is their true salvation possible.

3. The Saints have very much praised the Holy Name, so much so that they have stated that nobody could achieve salvation without the Guru and the Name but the Name which they have praised is the *Dhunyatmaka* Name of the Supreme Being and the practice of that Name consists of listening with one's mind and all attention to the sound which is resounding within every individual and with the help of that sound to reach the August Presence of the Lord. As long as this is not achieved, deep love for the Lord will not enter the mind nor would the condition of the devotee change nor would his true salvation i.e. his separation from the region of mind and matter i.e. *Maya*, be possible. The Saints explain the path leading to the Region of the Lord and also the secret of the Regions falling on the way.

E. Hatha Yoga

1. The purpose of *Hatha Yoga* appears to be that one should force the different parts of the body to turn and bend in different directions and keep them clean and the benefit from this *Yoga* is that the devotee's body, mind and different parts of the body may be kept clean and good health may be achieved. 'Keeping oneself surrounded by five fires[1], standing in water, standing for months and years[2], keeping quiet, remaining naked, *Neti*[3], *Dhoti*[4] and *Vasti*[5], sitting on nails or in solitary places, suspending

1. Four fires burnt on four sides of oneself and the Sun over the head constitute the five fires. 2. Some people keep standing and neither sit nor lie down. 3. In 'Neti', they pass a thread through the mouth and nostrils and clean the passage joining the two and the throat. This is also a Haṭha Yōga practice. 4. It refers to a practice of Haṭha Yōga to cleanse the body. There is a lace about an inch wide and five yards long which is swallowed through the mouth and then after drinking water, it is brought out. This is said to cleanse the intestines. 5. 'Vasti' or 'Vastikarma' consists of taking in water through the rectum and then throwing it out by the same passage as a method of cleaning the stomach.

oneself upside down from a tree etc. etc. are all the practices of *Hatha Yoga*. Some internal purification can be achieved by the performance of these practices but this purification is neither permanent nor can love in the Feet of the Supreme Being be engendered through these practices. On the other hand, a feeling of *ahamkar* (pride) and a great and strong desire for one's name and fame grow instead and most of these people are generally seen performing these practices on the road crossings, in fairs, etc. and their object apparently is to earn money and to get praise from the people.

2. In ancient times, these activities were started as practices of self-control for the improvement of those people who were fat in body and dull in intelligence. In other words, the Sages of those days directed, according to the condition of persons concerned, the performance of these practices for their purification and for removing their fat and thus gradually for preparing them for practices of higher order, e.g. *Ashtanga Yoga* i.e. *Pranayama* or practices of *Mudra*. It should however be understood that these practices were taught by them for the training of the different parts of the body. And this very coarse method was invented for those who were newly initiated so that they may remain engaged in these practices for purification for a number of years. Even then there were only a very few of them who performed these practices successfully and then engaged in higher practices. On the contrary, it so happened that all the individuals remained entangled in the performance of only one practice and considering it to be real *paramartha*, became overjoyed on hearing their own praise from other people, and by performing these practices only to entertain the people, found out a way for earning their livelihood and as their pride increased, the purification which was the object of that practice was also lost and instead they collected the filth of pride and greed.

3. People who perform these practices do not at all have any love in their minds for the Supreme Being nor do

they have any desire to meet Him. How can then such *Jivas* get salvation? The only result of these activities is either that persons engaged in them may get name and fame or some wealth in this world and in this life or some happiness in Heaven after death according to the degree of their purification or they may get the joys of the world according to their own wishes by being born in their next life as a king or a person in authority or a rich person.

F. Pranayama i.e. the Ashtanga Yoga

1. People who perform the *Ashtanga Yoga* are known as *Yogis* or *Yogeśvaras*. In this practice, the *Pranas* are controlled in such a manner that they are withdrawn from the lowest *chakra* i.e. the *chakra* at the rectum and passing through other *chakras* on their way up they are concentrated in the 6th *chakra* from which they are withdrawn upward to the *Chidakaśa*[1] where they merge. This practice is very difficult and the rules of continence etc. for this practice are also very difficult and the slightest breach of the rules of continence or any mistake may result in serious illness or death. There were only very few people in the past who performed this practice successfully, but at the present time there would evidently be only an exceptional man who may succeed in performing this practice even to a little extent, otherwise after performing this practice for four to six months or even one year, the person performing these practices of *Yoga* either falls ill or gives up the practice due to fear or his failure to achieve anything.

2. Great emphasis on *Tyaga* (forsaking the world),

1. Chidākāśa is known as Chaitanya Ākāśa and also as Vyāpaka Chaitanya. This pervades the entire creation below Sahasdal Kamal and hence some people call it 'Brahma'. There is a region which separates the Piṇḍ from Brahmāṇḍa just as there is a region between the Brahmāṇḍa and the Nirmal Chetan Deśa. This region between Piṇḍ and Brahmāṇḍa is known as Chidākāśa.

Vairagya (asceticism) and *Puruśartha* (self-effort) is laid in this method of *Yoga* practice and no importance is attached to love and devotion of the Lord. Whoever is able to perform these practices quite successfully, reaches *Sahasdal Kamal* and stays there or merges in the *Chaitanya Akaśa* below *Sahasdal Kamal*. This is the place from where the practice taught by the Saints begins and from where, after crossing seven regions on the way, one reaches the Region of the True Supreme Being i.e. the Region of Radhasoami. Thus the *Yogis* and *Yogeśvaras* were not able to know the secret of, nor had they any information about, the True Supreme Being and His Region, nor did they attain the status of having achieved true salvation.

3. It should now be understood that as *Pranayama* occupied a place of prominence in all the four ages[1] and without the performance of the practice of *Pranayama* nobody (excepting those people who performed this practice successfully) attained even the Region of *Brahma*, it is evident that according to the teachings of *Ashtanga Yoga*, none and specially none of the householders could have succeeded in reaching the Region of *Brahma*. Thus all *Jivas* remained entangled in the cycle of birth and death and no one achieved the stage of ultimate good and nobody came to know the Region of the Saints which is seven stages higher than the Region these people aim at and without reaching there true salvation cannot be achieved by anybody, nor has anybody been able to know so far about the *Surat* (Spirit) and *Śabda* (sound) from which the entire creation manifested and by which it is being maintained. How could then *Yogis* and *Yogeśvaras* and the common people know the high status of the Saints and the practices taught by them ?

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1. Satyuga, Tretā, Dvāpara and Kalyuga.

G. Dhyan

1. People who perform the practice of *Dhyan* are of three kinds, viz,

(*a*) Those who consider the Supreme Being as Formless and Omnipresent like *Akaśa* and perform the practice of *Dhyan*. Contemplation done by these people is haphazard. They do their contemplation with the idea that the Supreme Being is like intelligent *Akaśa* and if they see any light internally, they become satisfied in the belief that the light is the vision of the *Atma*.

(*b*) Those who contemplate on an idol or relic. Their contemplation too is haphazard. They very rarely have internal vision of the idol they worship and if they get it, the vision is just like the idol they contemplate on i.e. it neither speaks nor moves.

(*c*) Those who contemplate on the form of their Guru. They often have *darśana* (vision) and their devotion also increases to some extent but their contemplation also is haphazard and therefore they make no progress.

2. The contemplation of all these people is either centred on the *Akaśa* outside or internally within their heart i.e. on the *Akaśa* of their mind and these people get satisfied with the light etc. which they see there. Such contemplation very rarely serves any useful purpose at the time of hardship and trouble, but these people do not examine their condition to ascertain this. It should be noted that *Manakaśa*[1] is withdrawn upward before the *Jiva* leaves the body and therefore contemplation cannot be successfully carried on at that time and there is some unconsiousness also. In the same manner at the time of excessive pain or sickness this kind of contemplation can very rarely be done successfully on accouot of the physical discomfort and the fickleness of the mind.

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1. Manākāśa (literally, mind-sky) on which all impressions that man receives through the sense-organs etc. are recorded.

3. Briefly, all these people have no knowledge about the True Supreme Being nor do they have any knowledge about the real Form and Region of their Deity and as such, they do not make any progress nor does their plane of consciousness move up and they do not go beyond the limits of mind and matter. They get the result of their actions partly in this life and partly after their death i. e. in *Svarga* etc. In short, they get some happiness and joy but they cannot escape the cycle of births and deaths and whatever joy or happiness they do obtain here is also transitory, and they become very proud of their spiritual practices.

4. Saints while teaching *Dhyan* or contemplation also explain the Form of the object of contemplation i.e. of the Deity whose contemplation is attempted, whether the Deity has a Form or is Formless, and they also explain the details about the region of the Deity and the internal path and also the manner of proceeding on that path. Thus the spirit of the devotee who performs the practice of *Dhyan* traverses the path day after day and ascends to higher regions and his joy also increases. The devotee gradually becomes separate from his body, mind and the plane of consiousness of the senses and becomes extremely overjoyed on occasionally obtaining the *darśana* of his Deity or the Beloved and the Supreme Being Who is present within every individual and as he experiences His grace, mercy and protection internally, his love and faith in the Deity increases day by day. And as he experiences the bliss of higher and higher regions, his mind of its own accord gets detached from the world, its enjoyments and its objects, i.e. he attains the condition of natural detachment from the world. It is possible for such a devotee gradually to get out of the entanglements of mind and matter and get admission into the Region of the Saints which is Eternal and everlasting, and on reaching there the devotee himself becomes immortal. The joy and bliss of that Region is also eternal and the troubles which are caused

by *Kal* have no place there. The devotee can in this way achieve true salvation and true *Mukti*.

H. The Practice of Mudra

1. *Yogis* generally perform the practice of *Mudras* and some householders too are found engaged in this practice. *Mudras* are five in number, viz,

(*a*) *Chachari*, (*b*) *Bhuchari*, (*c*) *Khechari* and
(*d*) *Agochari* and (*e*) *Unmuni*.

2. In the first two *Mudras*, *sadhana* i.e. practice is done internally and externally with full attention fixed at a particular spot. For the external practice of *Mudras*, some people fix their attention on a black dot, some on the flame of a lamp, and some others on the tip of the nose or on the nostrils, and for the internal practice, attention is fixed between the two eyebrows. White or coloured light becomes visible in this practice and one enjoys the sight and there are many who consider this to be the light of the spirit and get quite satisfied. Some of them see their own form and remain entangled in it and nobody comes to know the secret or the path beyond this. This light pertains to *Maya* and does not always remain the same. As a result, those who performed this practice did not make any definite progress nor did they achieve true salvation. The only result of this practice is some happiness and joy at the time of the performance of the practice and some happiness which would be available to them in higher regions and higher forms of life. When one starts this practice with a sincere desire for meeting the Supreme Being, he will contact the true Satguru who will explain the secret of the True Supreme Being and His Region and also the method of proceeding on that path and make him perform spiritual practices with His mercy and grace and will also take him to the Original Abode. Then true salvation will be achieved by him.

3. And the practice of *Khechari Mudra* consists in

turning the tongue backwards and fixing its tip at the root of the palate and tasting the nectar, drops of which fall from the palate all the time. People become quite satisfied and contented with this much only and make no further search.

This practice is performed by very few people and as it relates to the physical body, it gives very little help or benefit at the time of death, i.e. it does not serve any purpose when the spirit is being withdrawn from the body.

4. Those who practise the *Agocharī Mudra* listen to the *Śabda i.e.* the sound which is constantly resounding within everybody. Some of them listen to the sound after midnight without closing the ears ; some plug their ears or thrust cotton in them and then try to listen and some others close their ears with their fingers and some even close their mouth and nose. This *Śabda* is of the Region where spirituality and matter are mixed up and is always resounding on the lower planes. If one listens to it with attention, different kinds of sounds and particularly the ten sounds mentioned in the *Yoga Śastra* become audible, and when the mind and attention are concentrated on those sounds, one gets joy and bliss and his attention is also withdrawn to some extent from the world. Those who practise this *Mudra*, do not however know anything about the origin of different *Śabdas*, nor do they try to make their mind and spirit ascend higher with the help of the sound of the *Śabdas*. For this reason, their practice also pertains only to the physical body and when at the time of death the withdrawal of the spirit begins, this *Śabda* of the Region of mixed spirituality and matter disappears. Those who engage in this practice have to take birth again according to their *karmas* or actions i.e. they do not escape the cycle of births and deaths and do not attain salvation. If the desire to make further progress or to inquire about the secret of the Supreme Being grows in the minds of the people who practise this *Mudra*, it would

be possible for them to have the *darśana* of the Satguru and, with His Grace, to achieve true salvation after performing the practices taught by the Saints. Otherwise, they would get the fruits of their deeds partly in this life and partly in the next life which would be better and more comfortable than the present one but neither will they be able to get rid of the cycle of births and deaths nor will they reach any higher region.

5. The *Unmuni Mudra* consists in the establishment of the condition, attained after performing the *Agochari Mudra*, in which the devotee's mind and attention are fully concentrated and are so absorbed in listening to the *Śabda* that the devotee forgets his body, mind and even the *Śabda* that he hears. This is the state of *Samadhi* and is called the *Unmuni Mudra*. This state of *Samadhi*, as long as it lasts, is said to be the state of *Unmuni Mudra*. In this state, the mind and attention of the devotee are merged in the *Chidakaśa*[1]. This state is considered by those who practise *Mudras* to be a spiritually advanced state and is said to be the state of *Atam Anand*[2] and the state of 'absorption in the *Atma*'. According to the Religion of Saints these people also stop at the top of the *Pind*. *Brahmanda* and the Region of Saints are above it. For this reason, these people also do not get any idea of the True Supreme Being nor of the way leading to Him and do not achieve the state of true salvation. These people, after their death, would stay for some time in the *Atam Pad*[3] and will then be reborn though in a higher *loka* and in a higher form of life and will get greater happiness as compared to their previous life, e.g. the joys of kingship etc., because in the minds of the devotees

1. Vide Note 1 on page 92. 2. The expression 'Ātam Ānand' refers to the state in which man's attention is withdrawn from all sides and is absorbed in the spirit. As this state is blissful, it is known as 'Ānand' or bliss of the Ātmā or spirit. 3. 'Ātam Pad' here refers to the Chidākāśa though in the Religion of Saints the Region of Para-Brahma is known as 'Ātam Pad'.

who perform these *Mudras* there is a desire for material pleasures and for name and fame, and a position of authority. This desire will not disappear as long as they do not get an opportunity for association with the Satguru and go beyond the limits of *Maya* by performing the practices taught by Him. For this reason, their birth and death would continue.

I. Vachak Jnana i.e. Sophistry[1]

I. This School of thought has a large following at the present time and the reason for this is that true Sages who, after performing the *Yoga* practices, reached the Region of *Brahma* made certain statements[2] about their objective i.e. about that Region and that state orally or in their writings and these people became extremely pleased on reading those statements and began to identify themselves with *Brahma* but they did not do anything to perform the practices which the true Sages had taught. As a result, their mind and senses remained as over-bearing and full of desires for worldly enjoyments and pleasures as those of the worldly people, because they were not subjected to the strict discipline of the spiritual practices and were not purified. Such people confine themselves to listening to statements about the higher state of life and learning them by heart and repeating the same to others and, considering themselves to be like *Brahma*, feel that it is not at all necessary for them to perform any practices or to do anything else. It is very easy to understand the statements of this School of thought and to learn them, but the work of restraining and subduing the mind and the senses is very difficult. And nobody likes to work hard and to control his mind while

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1. Jñāna means knowledge. Vāchak Jñāna means knowledge confined to that collected by means of mere discussion or arguments and not based on direct perception or experience. 2. For example 'I and my Father are one' (John X-30). Also '.........I am in the Father, and the Father in me'. (John XIV-11) and '......... he that hath seen me hath seen the Father' (John XIV-9).

everybody is prepared to become *Brahma* the easy way and without undergoing any trouble. Thus many people living as *Sadhus* and learned scholars and householders who have acquired some learning join this school and talk about spiritual knowledge but their behaviour and way of life remains like that of the people of the world and they continue to indulge in the desires of their mind and senses and remain unaware of their own condition. If anybody tells them their defects, they come forward to oppose him and to fight with him. In other words, their ignorance and foolishness are so great that they do not even understand the difference in what they say and what they do. First of all, all these people are mostly unacqainted with any kind of practices and if anyone performs any practice, the practice merely consists of thinking, i.e. they sit quietly in some solitary place and meditate that they are not 'this' and they are not 'that'. In other words, whatever creation is visible to them or whatever they have read in the books is all rejected as not being their 'Self', and they think that whatever else remains after rejecting all these is their true 'Self' i.e. *Brahma* and feel quite contented with this. This practice gives at least so much benefit in the beginning that their attention is withdrawn from all sides and is concentrated and some of these people are able to see some light in this condition, but after a few days this practice becomes more and more uninteresting and then the withdrawal or concentration is also not so satisfactory. These people then give up even that practice and considering themselves to be perfect, wander about here and there seeing fairs, entertainments and different places. If they had achieved the bliss of the *Atma*, their mind would not have entertained desires for wandering about and enjoying entertainments etc., but these people have been greatly deceived and have wasted the opportunity they had in their human body. Their condition would exactly be the same as that of the worldly people. On the other hand, they will suffer greater troubles and miseries because on account of their claim to be like *Brahma*, these people indulge in the

desires of the mind and senses fearlessly and do not have any fear or shame. More or less similar is the condition of those *Sufis* as well who consider themselves *Sufis*, though they have not performed any practices.

2. The true Sages of the past obtained the vision of the *Sahasdal Kamal* by performing the *Yoga* practices and the five worships (i.e. worship of *Ganesha*[1], *Vishnu*[2], *Śiva*[2], *Śakti*[3] and *Brahma*[4]) and by bringing the six *Chakras* of the human body under complete control. A few of them reached the Region of *Trikuti* and obtained the *darśana* of *Onkar Purusha* and merged in His *Lakshya* Form which is also known as *Śuddha Brahma*. On reaching there, they made statements about the state of being one with *Śuddha Brahma*. People of little knowledge and of low mentality read those statements of such people and felt puffed up and posed themselves as having achieved the Ideal.

3. True *Yogis* and Sages first described the worship of the Lord and the practice of *Yoga* in their writings, and clearly stated that persons who have not acquired success in the four *Sadhans* (i.e. means of achieving salvation), '*Vairagya*[5], *Viveka*[6], *Shatsampatti*[7] and *Mumukshata*[8]' were not fit persons to read or listen to and to believe in the statements of the *Yogis* and then stated that any person who does not follow these instructions would suffer like the demon who changed his form and sat among the gods and partook of the nectar there with the result that his head was struck off and he was done into two pieces, *Rahu* and *Ketu*. In other words, if any person would

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1. 'Gaṇeśa' is said to be a son of god Śiva in Hindu mythology. He is the first god to be worshipped in religious ceremonies. 2. Gods of Hindu Trinity. 3. Goddess Pārvatī, consort of Śiva. 4. Third god of Hindu Trinity. 5. Ascсticism. 6. Discrimination between right and wrong. 7. Six sādhanas, viz, Sama (Equanimity), Dama (Self-control), Uparati (Cessation of worldly desires), Titikshā (Patience), Śraddhā (Faith) and Samādhānatā (Directing one's attention towards God). 8. Eagerness to free oneself from mundane existence.

read or repeat the statements of *Yogis* without bringing his mind and senses under control, he would harm himself.

4. The so-called wise people of these days call themselves learned but the fact is that they have not acquired even sufficient learning while, as far as practices are concerned, they do not even utter a word about them. They consider *Brahma* as Omnipresent and say that there is no going to or coming from one place to another and as the statements made in books have been understood by them, they do not need to perform any worship. And in the same manner, they believe in their minds that they have acquired success in the four *Sadhans*. And if anybody inquires from them what *Sadhans* they performed to acquire all the knowledge they claim to possess, they are not able to give any satisfactory answer and get irritated and are ready to quarrel. Everybody who wants to secure the ultimate good of his *Jiva* should keep away from association with such persons and should first achieve internal purification by performing worship i.e. *Bhakti* and the practices of *Yoga*. Then they would first get the vision of their Deity and thereafter, with the grace of the Deity, the vision of his *Lakshya* Form also and after detachment from their body, mind and senses, would acquire love and devotion of the Supreme Being. At that time the four *Sadhans* would also be successfully completed in every way by them and they would acquire the status in which true knowledge is gained. This is known as true *Jnana* or true knowledge and the knowledge which the so-called *Jnanis* (wise people) of these days consider as true knowledge, is the knowledge of books i.e. learning and not real knowledge.

J. Study of religious and holy books and singing of praises of the Lord mentally and offering prayers to Him

1. Those people who consider the above activities

(i.e. study etc.) alone as *paramartha* and engage in them and are ignorant of internal practices are counted among men of learning. When they engage in these activities, the attitude of their mind, for the time being, is to some extent like that of *paramarthis* and when they sing the praises of the Lord or offer prayers, their mind is to some extent filled with emotion and with the Love of the Lord and according to their own ideas, they keep the behaviour of their mind and sense-organs correct to some extent. But that love can neither stay nor can it develop and that understanding of theirs also vanishes at the time of some great trouble or great happiness and also when there is some calamity, nor does it give any help in their *paramartha*.

2. If perchance, a desire to search for true *paramartha* springs in the mind of any one of these persons or a desire to searh for true happiness enters his mind on account of his having suffered a lot of misery in the world, it is possible that he may be able to contact the Satguru, a *Sadh Guru* or some Satsangi of the Saints and through him and with his help, he may achieve the ultimate good of his *Jiva*.

3. But if the desire for the world i.e. the desire for name, fame and for enjoyments of the world is strong in his mind, his *paramartha* will be limited only to the study of the books etc. and his love and faith in the feet of the Deity would ordinarily be like that of other people engaged in external worship and only with this much of *paramartha* one cannot escape the troubles and miseries of births and deaths and of the physical body. Such people take birth again and again and undergo the results of their actions i.e. happiness and unhappiness. These people also will not know the secret either of the True Supreme Being or His Region, nor would they know the method of achieving true salvation.

Summary

1. Whatever religious activities have been mentioned

in this discourse are either practices of self-control for achieving *paramartha* or are just practices for some slight spiritual progress. Though these activities cannot lead to complete success i.e. true and perfect salvation, and the vision of the True Supreme Being cannot be obtained through these practices, yet some happiness in this world and hereafter in Heaven can be achieved. And with some of these practices, the spirit and the mind can possibly ascend to some higher region in *Pind* or *Brahmanda*.

2. Wherever there is mention of the worship of idols, relics etc. in this discourse, they refer to idols or pictures or books or the bed or sandals or some special places of residence of the founder of some religion or some relics or things or objects that they used or places fixed by devotees, *Auliyas*[1], *Mahatmas* or other *paramarthi*[2] people or buildings constructed in their name or places where they performed spiritual practices or held their *Satsang*[3] or it may be their *Samadh*[4] or mausoleum where people collect on fixed occasions and worship and make offerings or attend Satsang.

3. And wherever there is mention in this discourse of Holy Places, the reference is to places which have been mentioned above or they may be some river, lake or *kund*[5] or well or spring, which was considered holy and sacred by the people on account of the residence of *Mahatmas* at those places and where people collect at fixed times for taking bath, contemplation, worship or making offerings or doing charity with the object of getting spiritual benefit or the fulfilment of some worldly object or desire.

4. It appears necessary to state here that if some people collect at any of the places out of those referred to

1. The word is plural of the Persian word 'Vali'. 'Vali' means one who has attained nearness to God. 2. Vide Note 1 on page 75. 3. Vide Note 6 on page 1. 4. The building or structure underneath which the ashes of some Saint, Faqir or Sadh etc. are interned is known as a 'Samādh'. 5. Small but deep tank.

above with the idea and purpose stated below, this activity of theirs cannot be considered as worship of idols and relics:—

(i) that the place, being the spot where some ancient Saint, *Sadh*, *Mahatma*, *Auliya* or devotee performed his spiritual practices or held his Satsang, had become sacred and sanctified on account of the Saint and *Sadh* etc. having lived there,

(ii) that at that place they would be able to get full information, from the successors or disciples of the Saints, *Sadhs* etc. who may be present there, about the path and the secret of the method by following which those *Mahatmas* had attained the highest status,

(iii) that, on reaching that place, they would offer garlands and flowers with faith and reverence on the relics of those *Mahatmas* and offer money etc. for provision of food etc. for the *Sadhus* living there and carry presents for them,

(iv) that at that place they would show reverence (e.g. by bowing low or making obeisances) to some particular spot or relic and join the Satsang there and inquire about the secret of the higher spiritual regions and also about the method of the spiritual practice and the way of attainment of the spiritual object, and

(v) that they would go to such places again and again to tell of their own progress in spiritual practices and to inquire about further secret details as well as about the methods for removing obstacles which hinder their progress.

The reason is that if there is some arrangement for Satsang at such places and internal practices are carried on there and the people collect there to acquire spiritual benefit, they would not, under any circumstances, get entangled in external activities of any kind, nor would the people there be advised to engage in external activities. Whatever rules for outward expression of faith and respect are observed there, they are so observed because of the love for those

Mahatmas and regard for their eminence and not as worship of any place or any relic nor do the people consider such relics or places as their Deity and accept them as their Ideal. If there is a place where Satsang is not held and the method of internal practices for attaining the highest spiritual status started by those *Mahatmas* is not prevalent, nor do devotees of some spiritual status live there, all the activity for showing respect and honour to relics etc. will be considered as external activity and mere delusion and that activity would neither remove the doubts and delusions of *Jivas* nor would they be able to know the method for attaining *paramartha* of the highest grade. If people collect at such places and sacrifice some physical and mental comfort or wealth, it would only bring them some happiness in this world or hereafter, just as people get the result of other good actions of theirs.

DISCOURSE 19

EXTERNAL ACTIVITIES PREVALENT IN THE RELIGION OF SAINTS

1. The spiritual practices which are prevalent in the Religion of Saints i.e. the Radhasoami Faith, pertain only to internal activity within oneself on higher planes and there is no external activity excepting Satsang, *Seva* or *Arti*. These latter activities are now described below in detail.

A. Satsang. Satsang is the name given to the '*Sang*' or association of the Satguru or a *Sadh* Guru or a devotee or lover of the Supreme Being. Discussion regarding the True Supreme Being, *Satya Purusha*[1], Merciful Radhasoami and His praise and the praise of the Satguru form the activities of Satsang and generally some mention is also made in the Satsang of the method of developing humility, love and

1. True Being. The expression is often used for the Supreme Being.

faith in His Feet. Besides the *path*[1] of the *Bani*[2] of the Satguru and the discussion on the True Faith i.e. the Radhasoami Faith, the secret of the True Supreme Being and of the true path and the true method for meeting Him and also the method of spiritual practices and its superiority and its results and effect that the devotee experiences at different times are described there. The ever-changing conditions of the world and the fact that its enjoyments and objects are not permanent are also explained to the devotee and he is advised to engage in activities pertaining to the world only to the extent that may be reasonable and necessary. Every true *paramarthi* i.e. every devotee of the True Supreme Being needs such a Satsang more than ever, because without it doubts and delusions cannot be removed and people cannot give up old customary ways and ways pertaining to caste and their general worldly behaviour to which people's mind has been accustomed for years in the past and which create obstructions in *paramartha* and true faith in the existence of the True Supreme Being cannot develop nor can true love for Him be generated, nor does that love grow day after day as it should and the practices of the *Surat Śabda Yoga* cannot also be performed correctly nor can any progress be made in them.

B. Seva. *Seva* is of three kinds :—(1) *Seva* done by the mind. *Seva* done externally consists of Satsang and *Darśana* of the Satguru and that done internally, of the Repetition of the Holy Name and the Contemplation of the Holy Form with love and faith. (2) *Seva* done by the body. This consists of massaging the feet, fanning, bringing water, cooking food, offering water for washing hands, spreading carpets[3], sweeping and anything else which may be necessary and proper at a particular time. (3) *Seva* through use of wealth. This *seva* should be done as much as one has the capacity to do, viz, offering *prasad* and serving meals to the Satguru, arranging *Bhandaras* for

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1. Vide Note 4 on page 1. 2. In the Religion of Saints, 'Bānī' (Sanskrit 'Vāṇi') is a word used collectively for the poetical and prose literature produced by the Saints. 3. At the place where Satsang is held.

Sadhus, offering food and clothing to the poor and the needy in the name of the Lord, laying out gardens for *Sadhs* and Satsangis and constructing buildings for them.

The first kind of *seva* should be done by all *paramarthis*. The second kind of *seva* is particularly meant for those people whose mind does not properly concentrate in Satsang, *Dhyan* and *Bhajan*. By doing this *Seva*, their love and faith would go on increasing and their love and interest in Satsang and spiritual practices would go on developing day by day. Furthermore, this *seva* is also meant for those devotees whose mind and spirit like to remain constantly engaged in *Bhajan*. Their love and enthusiasm go on increasing and in that enthusiasm their mind of its own accord wishes to do some *seva* and therefore with greatest humility, they request others who may be doing such *seva* to let them have some opportunity for such *seva* and then engage in it. The advantage from the performance of this *seva* is that love of the Lord fills every part of their body and whenever their spirit ascends to unusual heights, the desire to perform this kind of *seva* brings the current of their spirit down in their body and thus gives strength and movement to their hands and feet which become benumbed on account of their excessive engagement in the *Bhajan* practice. The third kind of *seva* is meant for those who are more or less moneyed and it is incidentally indicative of their love and faith which also increase, for when they develop true love and faith in the Lord and in the Holy Feet of the Satguru, it is impossible that they may not render any kind of *seva*, be it of the body, mind or wealth. In the world also, where there is love, people spend money very cheerfully and also render physical service very gladly. Thus in *paramartha* also, which is like a workshop for developing true love, enthusiasm of the highest degree for performing these services appears in the minds of true lovers and the truly faithful and the more they perform these services, the greater would be the joy and pleasure that they would get from *paramartha* internally and externally.

Seva o ll the three kinds is performed in all religions and the reason for its performance is that all *Jivas* in this world are entangled in their body, mind and wealth and it is love for these very things that fills the mind of everyone. When anybody joins *paramartha*, the Saints and *Mahatmas* desire that strong love for the Supreme Being should develop in his mind, because it is only then that his true salvation would be possible. In other words, they desire that the devotee's love for his body and mind and wealth should gradually get weak as a result of attendance at Satsang and the performance of spiritual practices and in its place, love for the Supreme Being and the Satguru should increase every day. Just as the *paramarthi* serves with his body, mind and wealth, those persons in the world for whom he has love i.e. he utilizes his body, mind and wealth very cheerfully for his friends and relatives, similarly, when he develops faith in the True Supreme Being and His love is engendered in his mind, he desires with great eagerness within him to render all kinds of service to the Guru, the *Sadh* and devoted Satsangis. And when he is able to perform such *seva*, he is extremely happy and feels refreshed in his heart, and as long as he is not able to render such *seva*, he remains dejected and depressed in his mind. Thus all this *seva* is an indication and proof of the fact that the person doing such *seva* has in his mind true love for and true faith in the Feet of the Supreme Being and that he considers the Guru, the *Sadh* and Satsangis as the beloved of the Supreme Being and loves them as his brethren. For otherwise, everybody is engaged in using his body, mind and wealth for the satisfaction of the desires of his mind and for enjoying worldly pleasures and for the sake of his wife and children and to keep the members of his caste pleased and happy and as a reward for all this, he does not get anything except worldly happiness and an opportunity to act under the dictates of the mind and the senses and to keep the members of his caste pleased. On the other hand, the true

paramarthi, by performing these *sevas*, gains the Pleasure and Grace of the True Supreme Being and the result is that his love for and faith in the Holy Feet goes on developing day by day and he gets more and more joy internally during *Bhajan* and *Dhyan* and as he observes and experiences the Grace of the True Supreme Being in everything he does internally or externally, he is very happy in his mind and faith in the Feet of the Supreme Being gets stronger and stronger.

C. Arti.[1] This is one of the ways of doing *Dhyan*. In this, the devotee sits in front of the Guru or *Sadh* and looks into the eyes of the Guru and withdraws his own mind and spirit inwards and makes them ascend upwards. All devotees perform this practice internally with closed eyes but if they occasionally sit in *Dhyan* in front of the Guru or *Sadh*, they get help and their mind and sense-organs become calm and according to one's capacity, their withdrawal and ascent to higher regions becomes easier. As a result, they get greater joy and pleasure and if *Dhyan* is done in this manner occasionally, the devotee becomes spiritually strong. As the *Arti* is generally performed at night, a lamp is lighted at the time of the *Arti* so that the devotee may be able to have the *darśana* clearly. Besides, some eatables also are placed in front of the Guru for His *Bhog*[2] and are

1. The words 'Ārat' or 'Ārtī' are commonly used in India in connection with the worship of deities etc., when the devotee brings a lighted lamp or lamps on a dish or plate and also brings his offerings and after moving the dish or plate in front of the Deity in a circular motion, places his offerings before the Deity. The word 'Ārat' (आरत) is made up of 'ā' (आ) and 'rat' (रत); 'ā' means 'from all sides' and 'rat' means 'absorption' or 'concentration of attention after withdrawal'. Thus 'Ārat' means 'concentration of attention internally after withdrawal from all sides'. In a general way, it means harmonization with the Preceptor (Guru) or the Supreme Being. The word 'Ārtī' is only another form of the same word. 2. The word 'bhōg' is used for eatables offered to the Deity or the Satguru and partaken by Him. The word is also used for eatables placed before idols etc. in temples.

distributed after the *Arti* as *prasad*[1] among Satsangis and *Sadhus*. Money and clothing are also occasionally offered to the Satguru depending on one's love and enthusiasm. At the time of performing *Arti, Śabdas* of *Arti*[2] and those which give expression to feelings of love are recited in a proper tune and with a melodious voice and all Satsangis and *Sadhus* attentively listen to the recitation of the *Śabda* just like the person performing the *Arti* and engage internally in the practice of *Dhyan* though only the person performing the *Arti* sits in front of the Satguru. The devotees keep in view the meaning of the *Śabda* and also the *Lokas* referred to in the *Śabda* while engaged in *Dhyan* and trying to make their spirit ascend to higher regions. The *Arti* cannot be performed everyday but it is performed occasionally depending on one's enthusiasm and eagerness or once or twice a month or once or twice a week.

2. Besides the above activities, there are four other activities which have been included among the external activities of the Religion of Saints for the spiritual benefit of true devotees and these activities are prevalent to some extent in every religion. They as well as their utility are described here in detail so that Satsangis may know the reason for their inclusion and also their utility and may have no doubts and delusions in their mind. And those four activities are, viz,

(*a*) Rendering obeisances to and placing one's head at the Feet of the Guru and *Sadh* or touching their Feet,

(*b*) Offering garlands and flowers,

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1. The word 'Praśād' is used for sanctified things, generally though not necessarily eatables, and believed to be highly efficacious in helping a devotee in controlling his mind and senses and also in his spiritual advancement. It is believed that things used or touched or even seen by Saints become sanctified and therefore 'Praśād'. 2. 'Ārat' songs are songs, the chanting of which helps a devotee in withdrawal inwards.

(*c*) Receiving *Prasad* and

(*d*) Receiving *Charnamrita*.

3. All these are being described here separately.

A. Rendering obeisances to and placing one's head at the Feet of the Guru and Sadh or touching their Feet.

The purpose of this activity is that the Grace of the Guru and the *Sadh* may be obtained and the object in touching the Feet is that the soothing spiritual current which issues at all times from their Feet may produce its effect on the spirit and the body of the devoted *paramarthi*. It should be noted that spiritual current in the form of light issues at all times from the entire body of every person and particularly from his hands and feet. The spiritual current of worldly people who are entirely engrossed in the world and particularly those who use intoxicants and also take animal diet is of a very low order like their conduct and bearing and the food that they take and is very dirty and deficient in light as compared to the spiritual current issuing forth from the Saints and *Sadhs* who are denizens of high spiritual regions. The spiritual current of the Saints and *Sadhs* is extremely pure, intelligent and full of light. At the time of touching the Feet of the Saints, this spiritual current enters the body of the devotee through his hands or forehead and creates in the devotee's spirit love in the Feet of the Saints and an inclination to ascend towards higher regions. There is a custom in every country and in every nation, wherever there is affection or relationship among people, whether males or females, that they touch each other's body in some way or other whenever they meet. For example, people in some countries embrace each other or touch each other's hands or feet and among some nations, they merely shake hands and whenever there is great love or affection or beauty, they kiss the face, hands or feet.

The position clearly appears to be that wherever there is respect, love or affection in the hearts, people do not feel satisfied in their minds without touching each other's body and the spiritual current of a person comes into contact, through this touch, with the spiritual current of the other, for in reality, the real form of all persons is the spiritual current which pervades the entire body and every part of it through the nervous-system and the warmth and the effect of love, affection and respect is in that spiritual current. Thus as long as that spiritual current of a person does not come into contact with the spiritual current of the other in some way, he cannot obtain the benefit i.e. the joy and pleasure of his love, affection and respect. It is for this reason that in all countries and in all nations there is some such custom or other by which this purpose may be achieved. Under these circumstances, what a great benefit, i.e. joy and pleasure, can be achieved, besides the special grace of the Saints, by touching the Feet of the Satguru or the *Sadh Guru* from Whose body the spiritual current of a very high order is always emanating. For this reason, everybody should, in order to improve one's position in *paramartha* and in the world offer obeisances to such *Mahatmas* or touch their Feet with respect and love with his head whenever he comes into contact with any such *Mahatma*.

B. Offering garlands and flowers

This activity also is performed in the presence of the Satguru, *Sadh* or *Mahatma* with faith, love and respect and its object is that their grace may be obtained and the pure spiritual current, which is perfectly ambrosial in character and which flows from their body at all times as stated above, may enter the flowers and may produce its effect on the body of the devotee when the garland or flowers are received back by him as *Prasad*. In other words, that pure spiritual current of the Satguru, by coming into contact with the

spiritual current of the devotee, may turn the direction of the latter towards higher regions.

C. Using Prasad

Prasad is taken in two w ıys. One is that whenever the Satguru, a *Sadh* or any *Mahatma* takes his food and leaves something in his dishes, the leavings may be distributed by his devotees or disciples among themselves and partaken as *Prasad.* The other is that eatables which may be distributed before the Saint begins to take His meals should be offered by every individual to the Satguru and got converted into *Prasad* i.e. the Satguru may touch them with His lips. It may then be considered as sanctified and fit for being partaken by the devotees. Everyone knows that the spittle of every man and animal has some effect and in the case of good many small ailments, sick people get cured merely as a result of the application of their own spittle and dogs cure their injuries and wounds merely by licking them by their tongue, and the boils or wounds of some persons get cured if some one else applies his spittle to them or sucks the pus of the wounds and throws it away. The truth is that the spiritual current which is ambrosial in character flows down to the tongue of every living being and this very current possesses the virtue of curing boils, wounds and other diseases and it is on account of that spiritual current that man is able to enjoy and relish the taste of things, eaten or drunk. Thus when the tongue and the spittle of ordinary people and animals possess such a great virtue, how can the spittle of Saints, *Sadhs* and *Mahatmas* be adequately praised and how great would be the effect they would produce because their spiritual current flows down from a very high region and is extremely pure and ambrosial in character and it sanctifies and gives freshness and vigour not only to the body but to man's spirit and mind. If any eatable comes into contact with their lips, it would imbibe the effect of their

extremely holy and purely spiritual current and become extremely enjoyable. Consequently those people who get such special and sacred *Prasad* to use are very fortunate. By taking such *Prasad*, love and faith of a true and devoted *paramarthi* in the Feet of the True Supreme Being and the Satguru would increase day by day and he would get greater internal purification. It should also be noted that wherever people have deep worldly attachment for each other, they often eat and drink together and very gladly partake of the leavings of each other. Thus when people, on account of worldly attachment, are so much attracted to each other that they feel no hesitation in eating things touched or left by others, they should with great love, an open heart and enthusiasm ask for and use the *Prasad* of the Saint, *Sadh* or *Mahatma*, particularly when one has accepted Him as *Guru*. In worldly affairs, taking food together or taking the leavings of each other strengthens worldly love and removes mutual differences, while taking the *Prasad* of the Saint, *Sadh* or *Mahatma* strengthens love and faith in the Feet of the Supreme Being and the devotee receives His grace and mercy which protects him in the world and which makes him achieve his spiritual objective after his death.

D. Taking Charanamrita

Partaking of *Charnamrita* should also be viewed in the same manner as the taking of *Prasad* described above i.e. it also is indicative of faith, devotion and humility towards the *Saint*, *Sadh* and the Satguru. It should be noted that the current of pure spirituality which is ambrosial in character always flows from the entire body and particularly from the toes of the *Saints*, *Sadhs* and *Mahatmas*. In the same manner, a current flows out from the body and fingers of all the *Jivas*, but the current flowing out from the *Saints* and *Sadhs* comes from a very high region and is extremely pure and ambrosial and is full of light and intelligence

while the current flowing from ordinary *Jivas*, being the current of spirituality mixed with matter, is comparatively dirty and gross. For this reason, in order to obtain the grace and mercy of the *Saint* and for internal purification, it has been, from ancient times, customary for *paramarthis* to wash the feet of the Guru and *Sadh* with milk or water and to take that milk or water as *Charanamrita* (i.e. ambrosia of the Holy Feet) and this custom is even now prevalent in all places and in all religions to some extent and in some form or manner.

It is necessary to state here that water absorbs the current of spirituality quickly, i.e. it gets surcharged with it. For this reason, water is very frequently used for this purpose in temples and in associations presided over by a *Saint*, a *Sadh* and the Guru. In every telegraph office where telegrams are received or sent, one end of the wire is always kept submerged in a well or water with the idea that whenever lightning flashes, the current of electricity may get absorbed in water through the help of that wire and if this is not done, the current of electricity may burn the telegraph office or the person who may be operating the telegraph instrument. At some places, the end of the wire is put into the earth instead of water. This also serves the same purpose, for the earth also draws the current of electricity into itself. In the same manner, people often mix up *charanamrita* with clay in order to take it to great distances and then they use it for a long time in small quantities.

DISCOURSE 20

TRUE METHOD OF SALVATION IS TO MAKE THE SPIRIT ASCEND INTERNALLY FROM ITS SEAT

1. Every person, whether man or woman, who carefully

observes the conditions obtaining in the world and gives careful thought to the circumstances in which *Jivas* have to live, would know after some consideration that there is nothing stable in this world and that one's stay in this world is temporary. He knows that all *Jivas* labour and work hard, from morning till evening, for achieving comfort and for the fulfilment of their necessary desires during their temporary stay and in order to achieve this little rest and comfort they take upon their head all these troubles and the load of different kinds of *karmas.* When they get the things of the world according to their needs, their greed increases and they make efforts to secure unnecessary things of various kinds and also the enjoyments of their senses and thus subject themselves to worries, anxieties and sorrows and create unnecessary attachment for different places and things. The upshot i.e. the result of all this is that after collecting a few things of this kind and after enjoying them for a little while, they leave all these things behind at the time of their death and depart.

2. A thoughtful person, on carefully observing these conditions, would necessarily think in his mind that as there are higher and lower grades in everything in this world, in the same manner there must be grades in the entire creation i.e. there must necessarily be other *Lokas* in the higher regions superior to this *Loka* where labour and trouble would be much less and happiness and comfort much more and the period of stay would be much longer. Similarly, there must be some such region in which the *Lokas* will also be such where happiness and bliss would be far greater and permanent, and the *Jivas* also might be staying there permanently and enjoying that bliss, for in this world one observes numerous grades from an insect to a man and in every higher grade happiness and the period of stay are greater and greater and in the firmament the creation in the stars, the moon and the sun appears to be extremely fine and more permanent.

3. Such a thoughtful person would also carefully take into consideration the conditions under which he has to pass his life everyday and would draw therefrom the conclusions described below :—

(a) *The first condition i.e. the wakeful condition* in which man focuses his attention on his sense-organs, particularly on the pupil of his eyes, and engages in the various activities of the world and enjoys the things that have been created by *Brahma* and *Maya* in the form of worldly enjoyments and thus experiences the sorrows and joys of the physical body and the world.

(b) *The second condition i.e. the condition of dream* i.e. when man sees dreams during sleep. In this condition the current of the spirit is withdrawn inwards from the sense-organs and particularly from the eyes and one does not at all remember at that time anything about his body, the world and his family and the things of *Maya* and the sorrows and joys of the world which trouble a man in his wakeful condition. This condition occupies the second position in the economy of the physical body and the body which the spirit uses during this condition of dream is a different body i.e. the subtle body of the spirit.

(c) *The third condition i.e. the condition of Sushupti (deep slumber)*. In this condition the spirit becomes absolutely unaware of the two bodies referred to above and their conditions i.e. the physical body in which the spirit functions in the wakeful state and the subtle body in which the spirit functions in the dream state are both forgotten and their sorrows and joys also do not produce any effect.

After considering these three conditions, it becomes quite clear that the three bodies (i.e. the physical, the subtle and the causal) are not the forms of the spirit but they are only covers or envelopes like a house in which the spirit has its seat and from where it functions in this world and in the

dream world through the instruments of these bodies i.e. the sense-organs. In the condition of *Sushupti*, all activities of these two kinds cease. All the sorrows and joys of the world affect the spirit only when the spirit is in a particular condition and in association with a particular body, but when that condition and the body are changed, those sorrows and joys do not at all affect the spirit.

It thus becomes quite clear from the above conclusion that the spirit is quite a distinct thing and the body is quite distinct from the spirit and that the spirit has to suffer joys and sorrows on account of its association with the bodies and on account of its enjoying the things of the external creation through the instruments of these bodies i.e. the sense-organs.

If the spirit turns away its attention from this side i.e. from the mind, the sense-organs, the physical and subtle bodies and worldly enjoyments and directs it with eagerness towards its own real form which is beyond the state of *Sushupti* i.e. the state of deep slumber and then directs it towards the Reservoir of its own Original Form which is beyond the limits of *Maya* and which is the Region of the true Supreme Being and of the Father of all the creation, it would get the bliss and joy of its own Original Form and it would feel that it is immediately achieving *nivritti* i.e. detachment from the world and from the joys and sorrows of the physical body. This state of *nivritti* is known as the state of salvation.

4. The spirit and its Reservoir is the source of all bliss, happiness and spirituality and it is by means of its currents when they focus at the seat of the sense-organs that one experiences the pleasure pertaining to the enjoyments of such sense-organs. If that current would not focus there, one would not get any joy or pleasure or enjoyment.

This can be easily understood by taking into consideration the circumstances of the dream state, because in that

condition the spirit performs all the activities of the sense-organs exactly in the same manner as it does in the wakeful condition and also experiences joy and pleasure in the activities of such sense-organs similar to what it does in the wakeful condition. This clearly shows that all this joy and happiness and bliss exists in the current of the spirit and the external objects are merely the means to draw out the current of the spirit from within to the seat of the particular sense-organ. In other words, all joy, pleasure and bliss of every kind and the capacity to enjoy them is present within man.

A thoughtful person can, by taking into consideration the above things i.e. the conditions of the world and his own condition, himself understand and can draw the inference that the person who wants to reach the Reservoir of Perfect Bliss and Perfect Happiness, should, after learning the secret, direct his attention inwards and, if after learning the method of proceeding internally, he starts from near the eyes where the spirit has its seat in the wakeful condition, he can one day have the vision of his own real form and from there, can reach the Supreme Reservoir of Spirituality from where all spirits have come and thus attain Perfect Bliss.

5. It should be noted that innumerable spirits have come down to this region and in the same manner they are present in large numbers in all the regions. Thus it is essential that there must be some Special Reservoir from which these spirits come, for in each body, whether it is physical or astral, there is a spirit and it is with its energy that all the functions of that body are carried on and when that spirit leaves that particular body, that body immediately becomes useless and gets destroyed in a short time.

The description of the original form of the spirit and its seat in the human body and the secret of the Region of its Reservoir i.e. the Supreme Being and the description of the path and the method of traversing that path is described

in detail only in the Radsasoami Faith i.e. in the Religion of Saints. These matters are not so clearly described in other religions nor in such detail, for if such clear description had been given in other religions, the followers of the religions prevalent in the world would not have remained entangled only in the reading and the teaching of books and in external worship and ceremonies etc. and at least some of them, after making proper search, must have engaged themselves in internal practices and after experiencing bliss in those practices, would have made such followers of their religion as are entangled in external worship etc. engage in internal practices and every devotee would thus have found within himself his true salvation and some peace being achieved by him.

6. It therefore appears desirable and necessary that no person, whether man or woman, should rely upon the joys and pleasures of this world as they are only transitory and ultimately lead one into trouble, and that every person should restrict his desires to the most necessary ones and, as far as one can do so with comfort and ease, everyone should put in his efforts daily to achieve eternal happiness and bliss and to save himself from the pains and pleasures pertaining to the physical body and the troubles of birth and death. According to the teachings of the Radhasoami Faith, it is not necessary that a person should leave his family and relations and his work and occupation in order to achieve this object. The only thing necessary is that he should give up unreasonable desires for worldly joys and pleasures and fame and should everyday perform with love and enthusiasm for an hour or two or even more, in two or three sittings, those easy practices which Merciful Radhasoami has taught in this age and in which there is no danger or risk of any kind. If he does so, he would experience within himself the benefit of those practices and thereafter, when he gets spiritual experiences within him with the Grace of the True Supreme Being, his eagerness for spiritual development would increase day by day and he

would by this method one day attain the Original Abode of the Supreme Being and obtain the vision of the True Supreme Being Radhasoami.

7. If a person would not search for the Supreme Being within himself and would not perform the practices of the *Surat Śabda Yoga* after learning them with the object of getting the Vision of the True Supreme Being and reaching His Original Abode and would remain entangled merely in the study of religious books and in external worship or religious ceremonies which have no connection whatsoever with the current of the spirit within him, he will never attain true salvation nor will he ever go beyond the cycle of births and deaths and the limits of *Maya*. He would get births in this region or in some higher or lower region and undergo pains and pleasures and this excellent human body in which true *paramartha* can be achieved, would be wasted to no purpose and grief and repentance at the time of death would be of no avail. It is therefore desirable for every man, who can discriminate between good and bad, that while he engages himself in various activities of the world and works hard for his livelihood, he should without fail make some effort for two to three hours daily for the ultimate good of his spirit. If he does so, he would gain benefit for himself and his family in this world and hereafter and would be easily saved from many troubles and miseries with the grace of Merciful Radhasoami.

DISCOURSE 21

ALL JIVAS SHOULD PERFORM THE PRACTICES OF SURAT ṠABDA YOGA FOR THEIR ULTIMATE GOOD AND SALVATION

1. All people everyday conduct their activities in this world through their nine apertures i.e. the current of their spirit flows into various kinds of joys and objects of the world through the nine holes in the physical body (i.e. two of the eyes, two of the ears, two of the nose, one of the mouth, one of the male organ and one of the rectum) and they are entangled and tied down to an extreme degree in the joys and pleasures which they get from each sense-organ.

2. Full and perfect enjoyment of all the sense-organs may perhaps be available to an exceptional person e.g. to a King of kings, but every individual, according to his capacity and the worldly objects available to him, has opportunities of sensual pleasure to some extent or other and the attachment of his mind to that pleasure is so great that he considers life impossible without that pleasure and feels that without that joy, the interests of his *Jiva* (Spirit) might be jeopardised.

3. The seat of the spirit is at the Third *Til*[1] which is within the forehead some distance behind the point midway between the two eyes and all the sense-organs are connected with that spot and the currents of the spirit flow to all the sense-organs and to every part of the entire physical body from that spot which is below *Sahasdal Kamal*. In other words, the spirit, which may be likened to the sun, pervades

1. Vide Note 1 on page 19.

the entire body by means of its rays or currents i.e. it gives life to every part of the body by means of its currents.

4. When every current of the spirit which functions at the point of each sense-organ, is full of so much joy, pleasure and bliss that some people sacrifice their life and all their property merely for the joys and pleasures of even one sense-organ, just as a drunkard or a person addicted to opium or addicted to eating or to intoxicants falls a prey to the pleasures of his tongue and sacrifices his wealth and health for it and those who go to prostitutes become a victim of their sense-organ and spend their life and wealth in that way and give up the love, shame and fear of their dear ones, their relations and members of their caste, what great amount of joy and bliss would there be in the current of the spirit which comes into this physical body from higher regions and which has spread from its seat like a large number of currents from a fountain into the entire physical body? In other words, that current should be considered as being the Fountain-head of all the joys, pleasures and bliss which can be got in a physical body through the sense-organs.

5. A wise man who tries to understand this matter carefully can immediately draw the conclusion that when all joys, pleasures and bliss are found in the current of the spirit and all those joys, pleasures and bliss are present within every *Jiva* as can be understood from observing the condition in the dream state, everyone should, as far as possible, find out the method of getting those joys and pleasures within himself and start performing the practices with that object. If he does so, it would gradually become possible one day to reach that spot where the spirit is located and whence the current of that Spirit (which is the Fountain-head of all those currents which function through the sense-organs) can be contacted and its bliss (which includes the joys and pleasures available from all the sense-organs) can be obtained.

6. This is nothing new nor very difficult, for many

people labour day and night for acquiring the pleasures and joys of only four or five sense-organs and even then those joys are not available so completely as man desires and in order to attain even those joys and pleasures, the current of their spirit flows down to those four or five sense-organs and spends its energy in the enjoyment of external objects. The current of the spirit of those people to whom the joys of all their sense-organs are available flows everyday to all the nine sense-organs i.e. those currents flow down through these sense-organs into the enjoyments and objects of the world everyday and spend themselves. Under these circumstances, how great is the necessity and how very desirable it is for every man to proceed towards the tenth aperture which lies hidden in the brain and whence the current of *Śabda* comes down to the seat of the spirit and flows down all the time and keeps the entire body alive and active ? If a man cannot work as hard as people generally do everyday to attain the joys of the world, it appears necessary that he should make some effort at least and perform this practice for two to three hours daily for the benefit and ultimate good of his spirit and as a matter of fact, this appears to be every man's duty.

7. It is true that one cannot experience internal joy and pleasure through the practices of the *Surat Śabda Yoga* as quickly as one can get them from worldly enjoyments through the sense-organs. The reason is that the *Jiva* has spent life after life and year after year in the present life too in the activities of his sense-organs, while he has begun to engage himself in internal *Śabda* only recently. How can both the processes then give uniform results in equal time ? Besides, very little time is devoted to this work i.e. to the spiritual practices and out of that too, most of the time is spent in thinking about worldly things and thus very little time is really spent in pure spiritual practices. How can then the effect and the benefit of internal practices be known correctly so soon ? It is therefore desirable for him who is

enthusiatic about internal practices that he should as far as possible perform the practices daily and as correctly as possible and if he experiences no joy or pleasure of a higher order within himself, he should examine his own condition and see how great was the attachment of his mind for the world and its objects before he began performing the practices and how far had he changed within a year or two, how far has his love for the world and its objects decreased and to what extent has his love and faith in the Supreme Being and in the Feet of the *Guru* developed and to what extent has his interest and desire for *Bhajan* and Satsang increased.

8. If, on examining one's own condition in this manner, one finds that his mind is day by day getting somewhat detached from the world and worldly people and applies itself more and more to Satsang and internal practices and the study of Holy Books and gets greater pleasure in these activities while the enjoyments of the world are becoming more and more insipid day by day, it is proof of the fact that the pleasure one gets within him is greater and more lasting and the pleasure from external enjoyments is insipid, transitory and comparatively much less. It is thus desirable for him gradually to engage himself in the spiritual practices more and more as far as possible and also to reduce his atachment for the world. If he does so, he would one day succeed in his object and would also one day achieve true salvation and highest bliss by means of these spiritual practices.

9. It should be noted that whatever has been stated above is the description of a true devotee i.e. of the person whose heart has an unalloyed sincere desire to meet the Supreme Being and to achieve the ultimate good of his *Jiva* and who has no desire at all to acquire any *siddhis* (supernatural powers) or esoteric powers or name and fame. The condition of that man alone who has sincerely removed all useless desires for worldly enjoyments or is gradually

reducing them would go on gradually changing by means of the practices and he will have greater and greater hatred for undesirable activities and attachment for good ones, and he would come to know during his practices that it is possible for him to detach himself from his body, mind and senses by the performance of the practices. Such a person would he able easily to examine within himself whether the statements of the Saints are correct and by gradually increasing his love and faith day by day in the Feet of Merciful Radhasoami, he would, by His Grace and Mercy, one day succeed in accomplishing his object. Those who are attached to their mind and their senses and have a somewhat strong desire for worldly enjoyments and worldly objects and cannot remove or reduce that desire, would not be able to change their condition soon. However, if they continue to attend the Satsang and perform the practices, first of all they would get internal purification and then would gradually ascend higher and higher. Their condition would also then change.

DISCOURSE 22

PURUṢARTHA AND PRARABDHA (i.e. MAUJ) AND SELF-EFFORT AND FATE

1. A Satsangi has asked the question whether the *Jiva* is dependent or independent i.e. whether he can, according to his will, perform actions that he may like or he can do only what was destined for him i.e. he works throughout his life according to what his destiny had ordained for him at the time of his birth.

The reply to this question is that *Jivas* are of two kinds, viz, (1) devoted *paramarthis* and (2) worldly people.

(1) Devoted Paramarthis

The condition of devoted *paramarthis* is as described in the lines below: —

विषयन से जो होय उदासा । परमारथ की जा मन आसा ॥
धन सन्तान प्रीत नहिं जाके । जगत पदारथ चाह न ताके ॥
तन इन्द्री आसक्त न होई । नींद भूख आलस जिन खोई ॥
बिरह बान जिन हिरदे लागा । खोजत फिरे साध गुरु जागा ॥
साध फ़क़ीर मिले जो कोई । सेवा करे करे दिलजोई ॥

Vishayan se jō hōye udāsā, Paramārath kī jā man āsā.
Dhan santān prīt nahin jāke, Jagat padārath chāh na tāke.
Tan indrī āsakt na hōyee, Nīnd bhūkh ālas jin khōyee.
Birah bān jin hirde lāgā, Khōjat phire Sādh Guru jāgā.
Sādh Faqīr mile jō kōyee, Sevā kare, kare diljōyee.

Translation —

That person is a true *paramarthi*—

Who is indifferent to the joys and pleasures of the world and pins his hopes on the attainment of *paramartha*;

Who does not have any love of wealth or children, nor has he any desire for the things of the world;

Who is not attached to his body or to his sense-organs and who has no sleep, hunger and laziness;

Whose heart is pierced by the arrow of divine love and who roams about in search of an awakened *Sadh* or *Guru*;

And who serves the *Sadh* or *Faqir* whenever he comes across one and tries to please him.

The person whose condition is as has been described above pays little attention to worldly matters and considers whatever effort he is able to make in these matters and whatever result he is able to achieve as the *Mauj* (Will and Pleasure) of the Lord in his case and feels contented. He never

forgets the Supreme Being in conditions of happiness and unhappiness and in trouble nor does he ever complain against the Supreme Lord and having surrendered himself completely to the Supreme Being Merciful Radhasoami, applies his attention to the achievement of *paramartha* and keeps the desires for the Vision of the True Supreme Being and for His pleasure uppermost in his mind.

2. The condition of such *Jivas* is quite different from that of others i.e. whatever takes place in their case and whatever they are themselves able to do is all according to the *Mauj* (i.e. Will and Pleasure) of the True Supreme Being Merciful Radhasoami. They sincerely and truly surrender themselves to their True Father, Merciful Radhasoami and like children live their life depending upon His Mercy and Grace and keep all their affairs and their family and children etc. dependent on the Will of the Lord i.e. they remain contented in the condition in which He keeps them. Of course, they make some effort in carrying on their worldly activities in accordance with the practice prevalent in the world but they keep the Mercy, Will and Pleasure of Merciful Radhasoami in their mind and attach more importance to them than to their desires and worldly interests and never feel unhappy about the *Mauj* of the Lord.

3. Such *Jivas* do not at all put any faith in their *puruśartha* (self-effort). They put their faith in the Order and *Mauj* i.e. the Will and Pleasure of their Lord in all their affairs and feel that whatever happens in their case or in the case of their children and family is ordained by and takes place according to the Orders of Merciful Radhasoami Who is their Father and Mother for the parents never do anything really harmful or injurious to their children. Hence, whenever anything apparently harmful and injurious takes place, they consider that their real good and benefit must have been ordained in that also. For example, when a child gets some boil, the mother takes the child in her

lap and gets the boil operated upon by the Doctor. Apparently, this operation appears to be painful but its utility becomes evident shortly afterwards when the pain in the boil disappears and the child is cured.

(2) Worldly People

4. These people do not have complete confidence and belief in the presence of the True Supreme Being within them at all times and in His Omnipotence and His mercy nor do they believe that He takes care of them at all times. They therefore depend and rely on their own self-effort and plans and remain engaged in making that effort. Faith in the True Supreme Being does not enter their hearts and they consider those people who have such faith as lazy and idle. For this reason, such *Jivas* do not believe in or have faith in *Prarabdha* i.e. in the *Mauj* or Orders of the Supreme Being and take the entire responsibility and the burden of whatever they do upon their own heads. Whenever any work is accomplished fully according to their wishes and desires, they praise their self-effort and their intelligence and when it does not happen according to their desires, they blame some other person or their own intelligence or their own method of working, saying that a particular person did not act according to their advice or that they themselves committed some mistake, otherwise the work was bound to have been accomplished satisfactorily. And when they suffer any loss, they blame some other person or disease or physician or doctor or their own fate, but would seldom say that it happend so because of the Orders of the Lord or because it was His Will.

Puruṣartha or self-effort is therefore most important for these people. These people can never rely on *prarabdha*, i.e. the Orders of the Supreme Being, and would therefore never remain contented and if any person advises them to rely on *prarabdha*, they would think that he wants to deceive them and to injure them and would not accept his advice.

5. Besides these two categories of *Jivas*, there is a third category also. This class consists of *Jivas* who have taken to *paramartha* only recently and have not yet developed full love and faith in the True Supreme Being and whose hearts still have a sufficiently strong desire for the joys and pleasures of the world and want to engage in their *paramartha* only to the extent that it may not interfere with or reduce their wordly comforts and enjoyments. These people have surrendered themselves to Merciful Radhasoami also only to the extent that they may be helped at the time of their death i.e. they may be saved from unhappiness and troubles of hell and may gradually reach their Original Home one day by the Grace of Merciful Radhasoami and the Satguru. But they do not want their progress to be quick even in the matter of achievement of this lest it should interfere with their worldly activities and their worldly comforts or it should cause some harm to their worldly activities. On the other hand, they desire that they may make progress in the world and may also achieve some success in *paramartha*.

6. Such *Jivas* would consider the *Mauj* and the Order of the True Supreme Being as paramount and would accept them as long as all their worldly affairs and *paramartha* are carried on according to their desire and wishes but as soon as anything happens against their wishes or they suffer some loss, they become annoyed and would be filled with anger if somebody says that such was the *Mauj* of the Lord and would also make allegations against the True Supreme Being that He was cruel and did not show mercy to His children. They ask whether that Supreme Lord could not grant to His devotees some little happiness, which thousands of worldly people were enjoying and also whether He could not satisfy their worldly desires to some extent. They say that He is Omnipotent and could do whatever He liked and if He likes, He can arrange for the successful fulfilment of all the desires of His devotees and can also reduce the fickleness and impurity of their minds as well as the force of *Kam*, *Krodh*,

Lobh, *Moh* etc. Why does He not show His Mercy as desired by His devotees? The reason why their worldly affairs do not fructify according to their wishes cannot be properly understood by them. They are therefore always hesitant and are at times filled with love and faith and at other times they become indifferent and lose their faith. But if such *Jivas* would remain attached to the Satsang of the Saints and engaged in *paramartha* taught by them, their object would gradually be achieved and they would also attain one day the plane of consciousness of perfect lovers of the Lord and then they would also begin to accept the *Mauj* of the Lord as paramount in every activity of the world.

DISCOURSE 23

NEED OF A GURU IN PARAMARTHA AND CLASSES AND GRADES OF GURUS AND DISTINCTION BETWEEN THEM

1. No person, male or female, could do any work in this world unless he was trained for it by capable persons, and even children cannot learn to stand, walk, eat or drink if they are not taught to do so. And reading and writing and the work of every profession has in all cases to be learnt from a teacher. Similarly, there is extreme need of a teacher, who is called the '*Guru*', to teach practices for the achievement of true *paramartha* i.e. true salvation.

2. *Pandits*[1] or *Purohits*[2] who teach the *Śastras* or religious books or help in the performance of religious ceremonies, external worship, *yajnas* etc. cannot be called *Gurus*. Whosoever is able to read i.e. has some education,

1. A learned Hindu who has studied Hindu religious literature.
2. The term Purohit is generally used for priests well-versed in the procedure followed during religious ceremonies of the Hindus.

can himself read the books of *Karmakanda*[1] and external worship and can also perform all the activities prescribed therein but the general custom has been that people take help from *Pandits* and *Purohits* in all the activities of *Karmakanda*, whether they themselves can read or not, and they pay them their dues then and there for their work i.e. the amount fixed according to custom for every worship or ceremony etc.

3. Ordinary religious *Gurus* fall under two categories, viz, (A) *Bansavali* i.e. those who are lineal descendants of a *Guru*, (B) *Neshthavan* i.e. those who are themselves engaged in spiritual practices.

A. *Bansavali Gurus* are those in whose family the system of initiating people still continues. They are of three classes :—

(*a*) Pandits i.e. Brahmans

Since ancient times people in India have always given a place of honour to the *Pandits* etc. and when any person, at the proper age, feels the need of having a *Guru*, he accepts a *Pandit*, a *Purohit* or an ordinary *Brahman* as his *Guru* and learns the *mantras* or the method of external worship of the Deity whom he wants to worship and then worships the Deity and repeats the *mantra* by the tongue.

(*b*) *Bhesh*[2]

Those who wear coloured clothes like those of *Sadhus* and *Faqirs* and have left their families or who live in the family like *Sanyogi Sadhus*, are known as *Bhesh*. These people convert the person who comes to them with a desire for *paramartha* into a *Faqir* or a *Sadhu* by giving him coloured clothes and instruct him to repeat the *mantra* or Name that they themselves heard or learnt from their *Guru* or read in

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1. Vide Note 1 on page 39. 2. The word 'Bhesh' means 'the outward form or appearance'. As they wear coloured clothes, they are recognized by their appearance. Hence the name.

the books and if he is a householder, they simply teach him the *mantra* or the Name. These people also teach the repetition of the *mantra* or the Name by the tongue like *Pandits* and *Brahmans*. *Sadhus* who teach the method of repeating the Name or *mantra* mentally or with the breath are now few and far between and no *Sadhu* gives the secret of the Deity. On the other hand, the *Pandits* and *Brahmans* do not themselves know the secret of the Deity.

(c) *Gusayins*,[1] *Mahants*[2] and *Sahabzadas*[3]

These people, to whatever nationality they may belong, are known as *Gurus* because they are the descendants of some *Guru* who engaged in spiritual practices or because they have become *Gurus* in succession of such *Gurus* and they teach the children of the old disciples of their family and their relations some *mantra* or Name for repetition by the tongue. These *Gurus* themselves are, however, not engaged in spiritual practices nor are they acquainted with the method of spiritual practices performed by their ancestors or *Gurus* nor are they anxious to know the same, because they are worldly people and they have no desire except to acquire wealth and things of the world from the children of the devotees of their family and their devotees. Their disciples honour them and show respect to them just as *Pandits*, *Brahmans* and *Bheshas* are honoured and at some places they get even greater honour and respect than *Pandits* and *Brahmans*.

It should be noted that there is generally no true seeker of *paramartha* among their disciples and if there is any, he leaves them immediately and after searching for a true Guru and getting initiation from him, carries on his *paramarthi*

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1. A class of Sanyasis. They have seven sub-divisions, each having a distinct name e.g. Giri, Purī, Saraswatī etc. 2. Generally a Sadhu, who is the Head of a Muth or monastery or of a group of Sadhus. 3. The son or descendant of some ancient religious leader or Faqir, who inherits his position in direct line of descent.

activities. These *Gurus* by descent try to cause considerable trouble and harassment to a disciple if they find that his condition is as described above but as these people know nothing at all about true *paramartha*, none of their activities produces any effect on such disciples.

B. *Neshthavan Gurus* are those who have found out the secret of the Objective of their religion within themselves and who, after learning the method from a *Neshthavan Guru* of their time i.e. *Guru* engaged in spiritual practices, perform the spirttual practices for taking their mind and *pranas* to that Region in the manner given in the *Vedas* and *Śastras* and other religious books by ancient sages and have either reached that stage by means of spiritual practices or are about to reach there. Such *Gurus* are of four classes :—

(*a*) The *Siddha Guru*

They belong to a very low grade and generally remain entangled in *Siddhis* i.e. supernatural powers of a low order and they and their associates do not achieve true salvation, i.e. they remain wandering in higher and lower forms of life within the limits of gross *Maya* i.e. gross matter.

(*b*) The *Guru* who is a devotee and lover of the Lord.

Such *Gurus* worship internally some Incarnation or some great Deity as *Vishnu*, *Śiva* or *Śakti* etc. and have either reached the *Loka* of that Deity internally or are about to reach there. They teach their disciples the devotion of that very Incarnation or Deity and also teach the method of getting the vision of that Incarnation internally and of reaching His *Loka*. They also remain within the limits of *Maya* and neither they nor their associates get true salvation. However, they remain for a very long time after their death at some very good and comfortable spot or in the *Loka* of their Deity and enjoy the bliss of His vision and His association and some of them merge into the Form of

their Deity and forget themselves entirely. There are four classes of salvation mentioned in their religion and those four classes are :—

(i) *Salokya*—salvation as a result of which the spirit of the devotee lives in the *Loka* of his Deity,

(ii) *Samipya*—salvation as a result of which the spirit of the devotee lives at close quarters with his Deity,

(iii) *Sarupya*—salvation as a result of which the spirit of the devotee assumes the form of the Deity, and

(iv) *Sayujya*—salvation as a result of which the spirit of the devotee becomes one with the Deity.

Gurus who have attained the above status by performing the practices are now seldom met with. Those who are among the followers of their religion or among their descendants are all engaged in paying visits to holy places and in worshipping idols or, after acquiring book knowledge, consider themselves as *Brahma* and nobody in their religion or family knows the methods of spiritual practices nor do they study the writings of the Founders of their religion or if they study those writings at all, they do not understand anything about the spiritual practices referred to therein. They do not even think it necessary to search for any *Guru* engaged in spiritual practices from whom they could make inquiries about the practices and then perform the same.

(*c*) *Yogi Guru*

These *Gurus* perform the practices of *Mudras* or *Pranayama* and take their mind and *pranas* upto the Sixth *Chakra* and teach these very practices to their disciples. Some of them perform some practices of *Hatha Yoga* in the beginning for the purification of their mind and undergo a lot of physical discomfort and hardship. They also remain within the limits of *Maya* of the Region of *Brahmanda* and therefore they are not able to attain

complete salvation. Of course, they get the vision of *Paramatma* and merge in the *Chidakaśa* but they can move up from there only after a long time. Such *Mahatma Gurus* are very rare these days and the worship of idols or relics has started among their descendants also.

(*d*) *Yogeśvara Jnani*

These also, like the *Yogis*, first reached the Region of *Brahma* by means of their practices and thereafter the Region of *Para-Brahma* which is beyond it and subdued the *Maya* of *Brahmanda* upto the Region of *Brahma*. They did not however go beyond the limits of original *Maya* but their status among those who perform practices is very high. Such Great Personalities or *Gurus* are extremely rare these days. If one comes across any of them, he is extremely fourtunate.

In ancient times, Vaśishtha, Vyāsa, Shri Ramchandra and Lord Krishna reached this status, but now their descendants generally perform the worship of idols and visit holy places or they are engaged in sophistry and do not make any mention at all of internal practices. And if some of them perform any practices, they do not know anything more than the *Sadhan* of Vision (i.e. the practice of contemplation) or the repetition of some Holy Name internally and even this is done by them in a haphazard manner i.e. they have not cared to learn the method of the practices they perform, from a *Guru* who knows the secret and also performs the practices. They therefore get very little benefit though their mind is filled with great pride.

4. Besides these, some persons engaged in sophistry study books of knowledge these days and, according to their intelligence and learning, interpret these books in a superficial manner and consider themselves as *Brahma* and impart and explain these same teachings to other *Jivas* also.

The statements given in the writings of *Yogeśvara Jnanis* about their union with the Lord have been extracted by these people and matter pertaining to worship of Deities and the *Yoga* practices has been omitted in the new books. It is clearly written there that as long as four things i.e. *Vairagya*,[1] *Viveka*,[2] *Shatsampatti*[3] and *Mumukshata*[4] are not fully achieved by means of internal worship and the practices of *Yoga*, no *Jiva* becomes entitled to read or listen to the statements about union with the Lord. But these people engaged in sophistry, interpreted these statements in the manner they liked and, believing themselves to be *Jnanis*, chose to feel, after studying a few books, that they were *Brahma*. On this account, the true condition of their mind and senses did not change and they remained engaged only in reading and teaching the books of spiritual knowledge and talking about such knowledge. And as these people neither perform any internal practices nor do they know any, the condition of their mind and senses is more or less like that of the mind and senses of worldly people.

5. It is the habit of human mind that it wants to achieve the highest and the best results very quickly and without any effort and trouble. This is why every man who has even a little learning and intelligence very soon joins the cult of sophistry and being full of pride, does not care to examine his real condition which is like that of an out-and-out worldly person. These people devoted to sophistry fearlessly go on converting *Bheshas*, *Brahmans* and householders into their disciples without caring to examine whether they are really fit. This results in great harm to them and their associates because they become quite unfit for joining any devotional faith and they have no humility left in their mind. Thus the way for their salvation is completely barred.

6. These days, more or less the followers of all

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1. Vide Note 5 on page 101. 2. Vide Note 6 on page 101. 3. Vide Note 7 on page 101. 4. Vide Note 8 on page 101.

religions, having some learning and some intelligence, like sophistry and therefore join this new faith, because in this they get perfect freedom and are under no restraints and have no shame or fear of anybody. They fearlessly obey the dictates of their mind and senses and remain quite ignorant of their real condition. These people have been very much deceived and there is no remedy for it, because they do not want to listen at all to those who perform practices and on the other hand, consider them to be ignorant and themselves as wise and intelligent. These people would suffer, at the time of their death, the consequences of their actions and conduct.

7. True salvation of the *Jiva* cannot be achieved with the help of the *Gurus* referred to above (even if they are engaged in performing the practices of their own religion) because the Region which they aim to achieve is within the limits of *Maya*. It is for this reason that we shall now speak about those Great Personalities through Whom true salvation of the *Jiva* can be achieved. These Great personalities are known as Satguru and *Sadh Guru*.

A Sant Satguru is He Who has established contact with the True Supreme Being, *Sat Purusha* Radhasoami after going beyond the limits of *Maya* of the Regions of *Pind* and *Brahmanda* and reached the Region of the Merciful Lord i.e. the *Nirmal Chetan Deśa*. The path that He teaches proceeds within one's own self and the devotee can reach that Region by traversing this path by means of the practices of the *Surat Śabda Yoga* and on reaching that Region, the devotee gets freedom from the cycle of births and deaths and attains the state of highest bliss. That Region is also eternal and the bliss of that Region is also eternal and everlasting.

Sadh Guru is one who has, by performing the practices taught by the Saints, reached the *Sunn* Region which is beyond

Trikuti and the Region of *Onkar* and is on his way to attain finally the status of a Saint. A *Jiva* can, by coming into contact with Him, get the same benefit as from a Satguru because the *Sadh* Guru is the creation of Satguru Himself.

8. As long as the *Jiva* does not come into contact with any of these two Great Personalities and after accepting Him as Guru or Satguru, does not perform the practices of the *Surat Śabda Yoga* with love and devotion, he cannot achieve true salvation or *Mukti* under any circumstances. Hence it is desirable and necessary for all those *Jivas* who want to achieve salvation that they should search for the Satguru or *Sadh Guru* and become His disciples and should read only Their writings and perform the practice taught only by Them. This secret and this method of practice is not available in any other religion.

9. If anybody says that he had once accepted some person as *Guru* (and that *Guru* is from among those whose description has been given above), how can he therefore once again accept any Satguru or *Sadh Guru* as his *Guru*, the reply is that the *Guru* who teaches external worship i.e. the worship of idols or visits to holy places or teaches the acceptance of *Brahma* or *Iśvara* or gods as Deity or teaches internal repetition of the Name or the practice of contemplation without knowing the real secret of that Form whose contemplation should be performed, and who does not know the secret of the human body and the method of proceeding internally and who has no knowledge of the True Supreme Being and His Region and the path leading to Him, cannot be called a *Sadh Guru* or Satguru. Under the circumstances, if anybody is initiated by such a *Guru* and if he has, through mistake or lack of knowledge, accepted him as *Guru* though in reality he was not a *Guru*, there can be no harm, sin or loss of any kind in giving him up. Mostly these people are very much after name and wealth. They are neither acquainted with true *paramartha* nor can

they explain it to others, and they do not ask their disciples about their progress in *paramartha* nor do they ever mention it. Thus there can be no harm in giving up such *Gurus*. Of course, one should not stop offering them money etc. or showing respect to them i.e. whenever they may come, one should offer money to them according to the usual custom and this is all they want. The Saints have stated:—

झूठे गुरु की टेक को तजत न कीजे बार ।
द्वार न पावे शब्द का भटके बारंबार ॥

Jhūṭhe Guru kī ṭek kō tajat na kīje bār,
Dvār na pāve Śabda kā bhaṭke bārambār.

Translation—

Do not make any delay in giving up the worship of a false Guru for if one delays, the door of *Śabda* would not open to him and he would wander again and again in the world.

However, if one fortunately comes into contact with a true and Perfect Guru, he would not stand in need of searching for or acccpting any other person as Guru, for the Perfect Guru would fully satisfy His devotee by explaining the whole secret and the practices and would help him in his practices internally. But if anyone, due to his foolishness, does not give up an incompetent Guru and does not take the protection of the Sant Satguru, when fortunately he comes into contact with Him, he would suffer considerably i.e. he would never achieve his salvation.

10. Some people think that if husband and wife become the disciples of one *Guru*, they would be considered as brother and sister and therefore both husband and wife should not get initiation from the same *Guru*. This idea is quite erroneous. The status of the *Sadh Guru* and the Sant

Satguru is equal to the status of *Para-Brahma*[1] and *Sat Purusha*[2] and thus they are the Creators and Masters of the entire creation. All the *Jivas* in the creation are the children of the Supreme Being and are brothers and sisters among themselves. The same relationship would then be considered to exist in *paramartha* also if some persons fortunately come into contact with the Sant Satguru or *Sadh Guru*, though in their worldly behaviour, the relationship of husband and wife would continue between them as usual. This does not involve any sin and nobody should entertain any such idea in his mind, otherwise he would do harm either to himself or to his wife. In many countries and towns all members of the family, whether men or women, take initiation from a *Bansavali Guru* and do not have any such doubts or delusions as stated above.

11. Many people pin their hopes on *Parameśvara* or some god or some incarnation of the past or *Guru* (who has continued to be worshipped in their family for a long time) and feel quite satisfied and say that they do not need any new *Guru* or any new Deity and as they have faith in their old Deity, they would achieve salvation through Him. This kind of understanding of these people is quite wrong. However, if they are thoroughly worldly-minded and they have no desire in their mind to search for and enquire about *paramartha*, they are quite free to pin their hopes on any Deity and to feel satisfied or they may not have faith in anyone and may not engage at all in any *paramarthi* activity. But those who have carefully observed their own condition and the condition of the world and want to be free from its pains and pleasures and birth and death of the physical body, would not associate with people following old traditions, as they consider the latter to be foolish and worldly people and would themselves, after searching the True *Guru*, attend His

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1. The name of the Presiding Deity of the topmost region of Brahmāṇḍa and the Controller of the entire creation of the Brahmāṇḍa and Piṇḍ. 2. Vide Note 1 on page 59.

Satsang and get initiation from Him and would perform the spiritual practices for the ultimate good of their *Jiva* and for reaching their Original Abode and would thus accomplish their object. They will not allow any old attachments and doubts to remain in their mind in connection with the worship of the True *Guru* and the True Supreme Being. Of course, they would attend their Satsang for a few days in the beginning and listen to their discourses and teachings and would examine them on the basis of their intelligence and knowledge so that full belief in the fact that their true salvation and perfect redemption would be possible by the performance of the practices taught by the Saints may be generated. In other words, they would like to be assured that they would, by the Grace of the Satguru and the Supreme Being, one day reach the Region of the True Supreme Being, which is beyond every other region and is the highest Region of all and from where the entire creation has come into being and is being sustained, and that they would thus attain perfect and eternal bliss there.

12. It is necessary to state here that true salvation of any person is not possible under any circumstances without attending the Satsang of the Satguru or *Sadh Guru* of one's own time and without acting upon His teachings, howsoever strong his belief in *Parameśvara* or some Incarnation, god or some ancient Guru may be, for all kinds of doubts and delusions are present in the mind of every *Jiva* and attachment and attraction for the world, its activities and its objects are deeply ingrained in the mind of every person and every individual has his own peculiar ideas about worldly and spiritual matters according to his understanding and intellect. When a person joins some true *paramarthi* association and Satsang, he comes to know of his mistake and also comes to know fully the secret about the Deity which he had worshipped. He also comes to know in the Satsang of the Saints the secret and the status of all gods, *Iśvara*, *Parameśvara*, *Brahma* and *Para-Brahma*. At other

places i.e. in other religions, people rarely discuss and decide about the Deity they worship and as a result, they remain entangled in the lower and higher regions within the limits of *Maya*. Similarly, the secret about Mind and *Maya* and about their various grades is available in the Satsang of the Saints and it is there that the method of proceeding towards the Original Abode after detaching oneself from Mind and *Maya* can also be found. It should now be taken into consideration that if any person has chosen some Deity after hearing about the said Deity from his elders and does not search for the *Guru* of his time i.e. for One who knows the secret of *paramartha*, and does not try to meet Him even when he comes to know about Him nor does he want to make any inquiries, he will never be able to know about the Supreme Being and will never have true love for and faith in his Deity whoever the Deity be. He will not know anything about the *paramarthi* way of life nor about the deceptions of the world, Mind and *Maya*, nor would his doubts and delusions be removed. How can then such *Jivas* get the real benefit of *paramartha*? They would get, as a result of their good or bad actions, happiness or unhappiness in lower or higher forms of life according to the ways and behaviour of their mind and will never be able to achieve true salvation.

13. The words, '*Guru*', '*Satguru*' and '*Sant*' refer to the Supreme Being and whoever has sincerely and successfully performed his spiritual practices and has reached the Holy Feet of the Supreme Being by earnestly performing spiritual practices becomes one with the Supreme Being and also becomes the beloved son of the Supreme Being. It is then proper to show the same regard and respect to him as to the Supreme Being and as, according to the Religion of Saints, true salvation cannot be achieved without a perfect *Guru*, it has been ordained generally for all that the person who wants to accept some one as a *Guru* or wants to know the secret of the True Supreme Being and the path leading to the Original

Abode and wants to know the method of traversing that path should search for the Satguru or *Sadh Guru* and surrender himself to Him. Wherever the words '*Guru*' and '*Satguru*' have been used in the writings of the Saints, they all refer both to the Supreme Being and the Perfect *Guru* and the Supreme Being Himself has great consideration and regard for this name i.e. for the Perfect *Guru*. In other words, whoever addresses the Supreme Being with all sincerity by the Name *Guru*, the Supreme Being helps him somehow in all circumstances i.e. secretly showers His grace upon him. It is quite evident that the person who desires to meet the Supreme Being without meeting the Satguru and attending His Satsang and doing His *Seva* is a fool. He can never have the vision of the True Supreme Being, for the True *Guru*, after reforming the *Jiva* internally and externally i.e. by putting him right and engendering within him true love and faith for the True Supreme Being, makes him fit for admission into the August Presence of the Supreme Being and all the demoniac (i.e. animal) traits or the traits of *Kal* that may exist in him are removed by the *Guru* and Divine traits and tendencies are awakened within Him. The *Guru*, by making him perform the spiritual practices, arranges for the subjugation of his mind and worldly desires during his life-time and then the *Jiva* becomes fit to obtain the vision of the True Supreme Being. And if the correction or reform of a *Jiva* does not take place in this manner, he remains just like an animal and cannot, under any circumstances, get admission into the August Presence of the Supreme Being nor can he stay there.

14. As the Government has ordered that if a person appears for examination before examiners appointed for the purpose and shows his ability and proficiency as a doctor, a lawyer, a munsif[1] or an engineer and obtains the certificate or diploma from the Chief Examiner and presents it, he is

1. A member of Indian Judiciary.

considered fit for appointment to the post of doctor etc. Similarly, it has been ordered by the Supreme Being that a person who produces a certificate from the *Guru* would be entitled to admission in His August Presence. Hence the person who has not attended the Satsang of the *Guru*, nor has secured His Pleasure and Grace, can never achieve true salvation nor can he ever have the Vision of the True Supreme Being.

15. One should properly think and understand that everybody in this world agrees that the Supreme Being is present everywhere and at every time and he believes in His existence but the condition of the generality of people is that they perform good and bad actions according as desires crop up in their minds and do not at all have any fear of the Supreme Being at the time when they think of something bad or do anything bad. They may sometimes be saved from bad actions by the fear of their officers or members of their caste, but if there is no risk of their actions being exposed, they do not fear even their officers or members of their caste. This is the condition generally of all the worldly people and also of ordinary *paramarthis*, i.e. their minds do not at all have fear of the *Guru* or the Supreme Being as they should, except when somebody creates in their mind the fear of an action resulting in some harm or injury to their children or wealth. But this appeals to those who have little intelligence while those who are educated, intelligent and clever think that this kind of fear is nothing but deception being practised on them.

16. Let us now consider the condition of people who have surrendered themselves to a Perfect Guru. As they have to some extent accepted the Guru as Omnipotent and Omniscient according as they have been able to recognize Him by attending His Satsang and by means of internal experiences which they received during the performance of spiritual practices or as they have had experience of the

Glory of the True Supreme Being and of His Grace internally, they remember their *Guru* and the Supreme Being to some extent in all their work and they also feel at the same time some fear of Their displeasure and on account of that fear of displeasure and the possibility of some obstruction in the bliss and joy that they experience daily during their practices, they also feel that harm of various kinds may come to them in their *paramartha* and in their worldly affairs. As a result, these people do not perform such actions as fearlessly as the people of the world do. First of all, they would, as far as possible, with the help of the Grace and Mercy of the *Guru* and the Supreme Being and with the strength acquired by following the method taught to them, try to keep themselves away from such actions and if this is not possible and they do perform bad actions, being helpless in restraining themselves, they would feel extremely ashamed afterwards and feel great internal sorrow and grief and also fear and pray with great humility and deep concern for pardon and for protection and help in future. In this way, sometimes forgetting the right ways and committing mistakes and then feeling ashamed and penitent and repentant, they would gradually one day achieve perfect internal purification and would thus ultimately become fit for admission into the August Presence of the Supreme Being.

17. The person who had no opportunity of association with a perfect Guru would never achieve this state and he would neither give up his bad actions nor would the burden of the *karmas* of past, preceding and the present lives be removed from his head and as such he shall continue to go through the cycle of births and deaths and bear the result of his *karmas*. On the other hand, the *karmas* of a devotee of the Satguru of the past, preceding and present lives would very quickly and easily be set aside with the Grace of the Satguru and through the performance of the practices taught by Him and their effect because day by day his spirit would, be getting out of the Region of *Maya*

and proceeding towards the *Nirmal Chetan Deśa* i.e. the Region of the Saints and thus he would become purified and secure admission into his Original Abode. And as long as the *Jiva* is not purified in the above manner, he cannot in any way get admission into the Original Abode and this cannot be achieved under any circumstances without attending the Satsang of a Perfect Guru and performing the practices taught by Him and without His Grace.

18. The statements made above are intended to give proper guidance to true *paramarthis* and to caution those of them who are sincerely anxious for the ultimate good of their *Jiva* and who, having experienced the transitoriness of the world and the conditions of happiness and unhappiness in life, want to make efforts which would save them from being born again and again and suffering pains and pleasures as a result thereof.

But those who have attachment for the world or are entangled in the enjoyments and pleasures of the world or adhere to old traditions or are engaged in continuing external religious ceremonies and have found in them a method for earning their livelihood would not appreciate these statements when they read or listen to them nor would they believe them. And as a matter of fact, these statements are not meant for them, because the desire for the world and its enjoyments, pleasures as well as name and fame is very strong in their minds, while in the *paramartha* taught by the Saints all these things have to be gradually given up, otherwise they would get little or no joy and bliss from their spiritual practices with the result that the achievement of true salvation would be delayed or hampered.

19. Those who possess some intelligence and learning and are proud of their learning and intelligence and their outward honest behaviour, have very little regard for the *Guru*. They consider the *Guru* to be like a school teacher

and when they themselves can read and understand ordinary books of religion, they do not even stand in need of any such *Guru* and they do not know anything at all about the great importance and the high position of the Satguru. The *Guru* and the Satguru and an ordinary teacher of worldly knowledge are all equal in their eyes, i.e. they do not consider the *Guru* and the Satguru superior to the ordinary teacher in any way. The reason is that they are altogether ignorant of internal *paramartha* nor have they seen or studied the writings and discourses of the Saints and the Satgurus wherein internal practices of a high order are described nor have they any faith in them, because they cannot understand their meaning with the help of their own learning and intellect and, on account of pride, they do not want to enquire about and understand these writings from those who know the secret and are acquainted with the Religion of Saints. As a matter of fact, they are not in search of true *paramartha* of a high order and if anybody speaks to them about it, they do not have any faith and consider such a person to be either ignorant or suffering from delusion.

20. Generally, these people believe that there is some Supreme Being and He is Infinite, Limitless and is never born, is Formless and without a physical body, that He cannot be seen nor can He be approached and that His worship consists only in studying statements in His praise, singing songs in His praise, remembering those statements in His praise, keeping in view the transitoriness of the world, treating other living beings with kindness and in doing good to others e.g. arranging for the education of others, erecting buildings for the comfort of others, distributing medicines and helping those who may be hungry, thirsty and needy etc. and studying books describing the praise and greatness of the Supreme Being and those containing directions as to how people should conduct themselves.

21. When the principles of the religion followed by

learned people are more or less like what have been described above briefly, it is apparent that they do not at all stand in need of any *Guru* who may teach the path of internal *paramartha* and make them traverse that path and this is the reason why such people taunt the devotees of the *Guru* and laugh at the way these latter people conduct themselves. If they had seen or read any books written by *Yogeśvaras* or Saints and dealing with internal devotion, they would have known that it is not possible to traverse the internal path without the help of a *Guru* Who Himself performs spiritual practices and then alone the importance of a *Guru* engaged in practices could be realized to some extent by them, but as they are unacquainted with the internal secret and do not even want to know it, the way they have adopted and which they are propagating is the only correct method for them and only those persons will associate with them who are satisfied with external *paramarthi* activities alone.

22. Of course, these people have altogether given up the worship of idols or relics, rivers and trees and animals and also visits to the holy places, fasts and various other activities and religious ceremonies and the worship of incarnations and gods. This is the good work that they have done as they have saved people from delusion and made them believe in one Supreme Being but the deficiency in their religion is that when they believe that the Supreme Being is present everywhere, He should be present within every individual also and when He is present within every individual, He should be worshipped internally with one's spirit and mind. External devotion cannot produce this result nor can it save the *Jivas* from births and deaths and the pains and pleasures pertaining to physical bodies, because it does not produce any effect beyond the mind, the senses or the physical and subtle bodies, while it is necessary that the effect should be produced on the spirit and the spirit may, during one's life-time, detach itself to some extent from the physical body which is only a cover and hides the Spirit.

The love that will then be engendered would be from his innermost self and would abide and the devotee would experience to some extent the bliss of the condition of salvation during this life. The reservoir of all joy and pleasure and bliss is within oneself and whatever joy or pleasure is experienced in the enjoyments of the senses is experienced only when the current of the spirit focuses itself at the point of those sense-organs. If then internal devotion is practised, one could get greater joy and bliss within himself and as the Reservoir of Spirit and Life i.e. the Supreme Being is present within man, that joy and bliss would increase by internal devotion day by day. Now the secret of this devotion and internal practices is not known to any person except the Saints, their *Sadhs* and Satsangis and it has also been described in detail in their writings and statements. It is only when a person performs these practices within himself that he is able to know the true greatness of the True Supreme Being and also of His devotees and lovers.

॥ शब्द ॥

कोई चेते सुरत जग देख असार । टेक ।

बाहरमुख पूजा नहिं भावे, या में जीव भरम रहे झार । १ ।
करम धरम सब काल पसारा, या में नित बढ़ता हंकार । २ ।
सच्चा सतसँग खोजत पाया, वहाँ पायो सच्चा आधार । ३ ।
सुरत शब्द का भेद अपारा, सो सतगुरु दीना कर प्यार । ४ ।
दया मेहर ले करत कमाई, देखत घट में मोक्ष दुआर । ५ ।
रस पावत मन अति हरखानो, मगन हुई स्रुत सुन झनकार । ६ ।
राधास्वामी दीनदयाला, बेग उतारा भौजल पार । ७ ।

ŚABDA

Kōyee chete surat jag dekh asār—'ṭek'.

Bāharmukh pūjā nahin bhāve,	Yā men jīva bharam rahe jhār.	1
Karam dharam sab Kāl pasāra,	Yā men nit baṛhtā hankār.	2
Sachchā Satsang khōjat pāyā,	Vahān pāyā sachchā ādhār.	3
Surat Śabda kā bhed apārā,	Sō Satguru dīnā kar pyār.	4
Dayā mehar le karat kamāyee,	Dekhat ghaṭ men mōksh duār.	5
Ras pāvat man ati harkhānā,	Magan huyee srut sun jhankār.	6
Radhasoami Dīn - dayālā,	Beg utārā bhaujal pār.	7

Translation —

Spirits should take caution on finding this world to be of no value.

External worship in which all the *Jivas* are entangled does not please such a spirit. 1

All *karmas* and religious ceremonies are only the net spread by *Kal* and their performance daily increases the pride of the people. 2

On searching for it, I found the true Satsang and there I found that my *Jiva* could fully rely on it. 3

The great secret of the *Surat Śabda Yoga* was taught to me by the Satguru out of sheer love. 4

I now perform the practices of the *Surat Śabda Yoga* with the help, mercy and grace of the Satguru and have begun to see the door of salvation open up within me. 5

The internal bliss that I get during the practices has made my mind happy and the internal *Śabda* that I now hear makes my spirit cheerful. 6

Radhasoami Who is merciful to those who are humble has quickly taken me beyond this world of misery. 7

DISCOURSE 24

SPIRITUAL ACTIVITY AND CHANGES IN THE METHODS OF SPIRITUAL PRACTICES FROM ANCIENT TIMES TO THE PRESENT TIME

1. It should be remembered that in ancient times, say many thousand years back, the practice of *pranayama* was completed when the six *Chakras* were subdued with the help of breath-control and the devotee reached the *Sahasdal Kamal* and the person who successfully accomplished this

was known as *Yogi*. And *Yogeśvaras* went one region higher up i.e. upto *Trikuti* which is the Region of *Prana Purusha*[1] i.e. *Onkar*. This Region is the real objective of the Hindu religion. It is from there that subtle matter of the creation of all the three lower *Lokas* first manifested itself but it manifested itself very clearly in *Sahasdal Kamal* i.e. the subtle currents of the three *Gunas*[2] (*Sat*, *Raj*, *Tam* which are called *Brahma*, *Vishnu* and *Mahadeva*) and of the five *Tattvas*[3] (i.e. the elements) manifested themselves in the Region of *Sahasdal Kamal*.

2. Only those who performed the practice of the *Pranas* and thus reached the Region of *Sahasdal Kamal* or the Region of *Onkar* became known as true and perfect *Yogis*[4], *Jnanis*[5], *Yogeśvara Jnanis*[6]. And their status is very high as they had the vision of the Regions of *Brahma* and *Para-Brahma* and they came to know the secret as to how the creation came into existence from these regions in the beginning and they also acquired all *Śaktis*[7] and *Siddhis*[8] and as their status was equal to the status of *Iśvara*, they succeeded in reaching those Regions on the strength of their pure

1. The expression 'Prāṇa Purusha' is used for Brahma as the Pārṇas are said to have their origin from the Region of Brahma. 2. The three guṇas, viz, sattva (सत्त्व), rajas (रजस्) and tamas (तमस्), in reference to man, represent the qualities of (i) equilibrium or goodness-mood or mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood. 3. The five Tattvas refer to the five conditions of matter, viz, earth, water air, fire and ether. This classification of matter was made by ancient sages of India and should not be confused with the English word 'element'. 4. People who practise 'Yoga' (i.e. practices of spiritual development) are known as Yogis. 5. 'Jñāna' means knowledge, particularly, spiritual knowledge. 'Jñānī' is one who possesses 'Jñāna'. 6. Yogis who reach the region of Brahma are known as Yogeśvaras. The compound expression 'Yogeśvara Jñānī' refers to the sage who has reached the region of Brahma and also possesses the knowledge which a person reaching that region generally acquires. 7. Supernatural Powers attained by performing certain practices of Yoga. 8. Vide Note 5 on page 58.

asceticism and devotion and with their *puruśartha* (self-effort) i.e. with the great effort that they put in. All other *Jivas* in those days remained engaged in *Karmakanda*, penances, repetition of Holy Names and various other *Karmas* and religious ceremonies etc. and with the help of those things acquired purity in their external behaviour and some internal purification, but name and fame and enjoyments of this world or hereafter occupied a prominent place in their minds.

3. After some time true *Yogis* started the practice of *Mudras* which are five in number. Out of these, the practice of the two *Mudras* is internal, viz, the practice of contemplation and the practice of listening to the internal *Śabda*. With the help of these *Mudras* also, devotees reached high regions internally by concentrating their mind and attention and got the bliss of *Śabda* and then attained the state of *Samadhi*[1].

4. Besides the *Pranayama*, *Yogis* and *Yogeśvara Jnanis* taught worship of five kinds, viz, (i) worship of *Ganeśa* (whose seat is at the *Muladhar* i.e. at the *Chakra* at the rectum), (ii), of Lord *Vishnu* (whose seat is at the *Nabhi Chakra* i.e. at the navel), (iii), of *Śiva* (whose seat is at the *Hridaya Chakra* i.e. at the heart), (iv), of *Atma* i.e. *Śakti* (whose seat is in the *Kantha Chakra* i.e. in the throat) and (v), of *Paramatma* (whose seat is at the 6th *Chakra*). The *Yogis* and *Jnanis* have called this 6th *Chakra* as the Region of *Suraj Brahma*[2].

5. For those people who could not correctly perform the practice of controlling the *pranas* and making them rise upward and for those who were not strong enough to perform these practices, *Yogis* and *Yogeśvara Jnanis* started another method of worship so that these people may be able to meditate at every *Chakra* in the body upon the form of

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1. State of self-absorption or absorption in the contemplation of the Lord. 2. The Sixth Chakra has been so called by some mystic writers.

the Deity of that *Chakra* and may carefully repeat a particular *mantra* connected with that particular *Chakra*.

As some withdrawal of the mind was achieved by the performance of these practices also and the mind and the *pranas* moved upwards to some extent and some internal purification was possible, there was some facility for those who performed the *Yoga* practices when this path of devotion was started so that without having to control the *pranas*, people could succeed in ascending to higher regions to some extent and get some internal joy.

And they prescribed *Kriya Yoga* and various kinds of *Asanas* for those *Jivas* whose mind, intelligence and bodies were very gross so that they may be able to remove their internal impurities to some extent i.e. they may be able to keep every part of their body so clean that lower desires and *tamoguna*[1] may be removed or reduced and good *Satoguni*[2] desires may increase and love and true humility in the Feet of the Supreme Being may develop and they may become fit for performing the practices of *Pranayama* or *Mudras*[3] or do internal worship.

6. It was the custom in ancient times first to teach the devotees the secret of one region and the method of the practices to attain it and then of another region. In the beginning, nobody was told the secret of all the regions all at once. The result was that the devotee who performed the practice upto a particular *Chakra* felt tired and did not go beyond it, taught that worship to his associates and because he did not know the secret of the Original Abode of the Supreme Being, the associates considered the worship and the meditation pertaining to that particular *Chakra* (upto which they reached by performing the practices) the chief and real practice

1. Vide Note 1 on page 69. Tāmogūna refers to तमस् (tamas). 2. Attributes which originate from or lead to the qualities or mood of Satōguṇa are known as Satōguṇī. 3. Mudrās have been described in detail under H in Discourse 18.

and stopped there. Thus one religion was divided into many sects i.e. there was worship of *Ganeśa*, of *Vishnu*, of *Śiva*, of *Śakti* and of *Brahma* etc. and everybody considered his religion better than (i.e. superior to) the religion of others and as a result of mutual quarrels etc., the sects of different classes of followers became separate from each other.

7. When some more time passed and the condition of the *Jivas* continued to change i.e. their desires for the enjoyments of the world went on increasing and they began to make greater and greater effort for the attainment of those enjoyments, the value of *paramartha* in their minds decreased day by day and the number of true *paramarthis* and true lovers of the Lord went on decreasing. Then those who presided over religious organizations started the external worship or devotion of the Deities of various *Chakras* i.e. they created the imitation in metal or in stone of the Form which they contemplated at a particular *Chakra* and of which they repeated the *mantra* internally, installed it in a special place i.e. some temple, and explained to the people that this Form (of the idol) is the same Form i.e. the Deity having been invoked through the *mantras* had entered the idol and if they worshipped the idol, they would be worshipping the Deity itself. Thousands of years have passed since this kind of worship was started.

8. Many people thus became engaged in this kind of worship i.e. in the worship of idols. When in this way some more time passed away, the method of sitting before the idol and contemplating on its form and of repeating the *mantra* which they had been taught was gradually given up by the people and the importance of having only the *darśana* of the idol i.e. of going to the temple and looking at the idol from a distance and offering money or other things as *bhent* became generally prevalent.

9. Then after some more time, besides the forms of Deities

pertaining to internal *Chakras*, the idols of incarnations i.e. Shri Ram Chandra, Lord Krishna, Narsingh, Lakshman, Baldeo and also the idols of gods were made and installed in newly constructed temples. In brief, worship of various kinds became prevalent in the country as individuals thought fit or as was explained by the *Pandits*. Along with this kind of worship of idols, the importance of visits to holy places was also taught i.e. the places where any incarnation or any god had manifested himself were considered as holy and temples were constructed in large numbers at such places and importance of having the *darśana* of Deities in such temples was highly exaggerated.

10. When temples were constructed in this manner in large numbers and money and other articles were received in abundance as offerings in every temple and were made over to the *Brahman* priests who were appointed in every temple, the *Pandits* and *Brahmans*, finding this to be a new source of income, began to help forward the construction of temples and the propagation of idol-worship with greater enthusiasm. They wrote and published books containing the praise and importance of those idols and on listening to those books all the people became more or less inclined to engage in idol-worship and the secret of the real form of *Parmeśvara*, incarnations and gods and search for the secret and the method of achieving the same were all forgotten. In other words, *Pandits* and *Bheshas* who were engaged in the study and teaching of the *Vedas*, *Śastras* and other religious books gradually gave up true *paramartha*, increased their desires for worldly enjoyments and began to make every effort for obtaining high positions and wealth and forgot altogether the study of divine knowledge and the methods of internal practices and joined the common people in external worship. Besides, in order to support idol-worship, they began to oppose those sincere devotees who performed internal practices and to quarrel with them so that their income or source of livelihood may not be

adversely affected and they may not appear to be foolish and ignorant in the eyes of their disciples. It is in this manner that since very ancient times the spiritual condition of *Jivas* has gradually deteriorated and fallen from higher stages to lower ones.

11. Similarly, those people also who had been engaged in the practices of *Kriya Yoga* and *Asanas* performed to a little extent only one kind of practice or the practice pertaining to one part of the body and became entangled in external worship and in acquiring name and fame and considering that little practice as a great achievement, began to consider themselves as perfect *Yogis* and entitled to salvation, so much so that many people performed these practices like magicians in order to make a show of these to worldly people to get money and offerings. And as these practices were apparently very difficult and hard e.g. *Dhoti*[1], *Neti*[2], *Vasti*[3] and *Sankh-pasar*, standing for months and years, keeping oneself surrounded by five fires[4], standing in water and various kinds of *Asanas*, keeping quiet and remaining naked or sitting on thorns or nails etc., people of the world began to look upon them with wonder and made offerings to such people and praised them.

12. True *Yogis* and *Yogeśvaras* had the status of *Iśvara* and sincere and true desire for *paramartha* was very strong in their minds and they felt great pleasure in making effort to succeed in their practices and considered the enjoyments of the world as transitory and insignificant. It was on this account that they performed these difficult practices of *Pranayama* correctly and attained the Region of *Brahma* or the Region of *Para-Brahma*.

13. When people of the high status of *Iśvara* became rare and people of the status of ordinary *Jivas* began to

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1. Vide Note 4 on page 90. 2. Vide Note 3 on page 90. 3. Vide Note 5 on page 90. 4. Vide Note 1 on page 90.

perform these practices, they did not succeed in performing the practices of the first kind as successfully as they should have, but those who were better than others succeeded in performing the practices of the *Mudras* or the internal contemplation and repetition of Holy Names pertaining to each *Chakra* and the rules of self-control which were taught to them in connection with the performance of these practices were also followed by them more or less successfully. They thus attained the *Atam Pada*[1] or the *Parmatam Pada*.

14. When the number of high-class people also became very small and everybody became more and more inclined to have the enjoyments of the world, majority of the *Jivas* became engaged in idol-worship. But these people gradually became unable to perform even idol-worship as correctly as they should have i.e. they began to perform idol-worship just for show and felt satisfied that they, by doing so, would attain salvation. And if anybody told them about the secret of internal practices or enquired from them about the real form of the idol, they quarrelled with him on account of their ignorance or on account of having been misguided by *Pandits* and *Bheshas*. Thus false *paramartha* i.e. false devotion and false worship became generally prevalent everywhere in the country.

15. When those who successfully performed the practices of *Pranas* and *Mudras* disappeared altogether and these practices also began to be considered as beneficial only for controlling the mind instead of elevating it and the *Pranas* to higher *Chakras* i.e. people, after performing such practices for a few days, began to think themselves to be perfect and majority of the people became engaged in the worship of idols, relics and holy places and those few who had acquired some learning felt quite satisfied in sophistry and considered themselves as *Brahma* and most of them began to show off the practices of *Kriya Yoga*, the Merciful Supreme Being, observing that the way to salvation was thus completely

1. Vide Note 3 on page 98. 2. Refers to Sahasdal Kamal.

closed, ordained that Saints should appear and these Saints, after explaining the deficiencies of all the religions, taught the way of *Surat Śabda Yoga*. Of course, very few people accepted their teachings in the beginning, but later on, many people began to read and also listen to their writings and their discourses and thus became acquainted with the deficiencies of their religions to some extent.

16. It was then the Will and Pleasure of the Supreme Being that *Sadhs* should appear one after the other in various countries. They revealed the secret of the path of the *Śabda Yoga* upto the Region which is the highest Objective of the Religion of the *Vedas*. Many *Jivas* engaged in this, though there were only a few among them who turned out to be sincere and completed their practices but the Saints and *Sadhs* arranged for the salvation of quite a large number of *Jivas* through their Grace.

17. When these Saints and *Śadhs* also departed and amongst their descendants also only the *path*[1] of their *Bani*[2] and the repetition of the Name by the tongue were generally done or some ceremony or external worship was started and on account of the spread of education many of them became inclined towards *Vachak Jnana* (i.e. sophistry) and those who performed the practices of the *Pranas* and the *Mudras* and knew the secret and the method of these practices were also left in a very small number and most of the *Jivas* became inclined towards idol-worship, visits to holy places, fasts and other rules of conduct or morality etc. and some newly educated people became inclined towards atheism, the True Supreme Being Merciful Radhasoami then incarnated Himself in the world as Satguru and explained in a simple and popular manner the method of the *Surat Śabda Yoga* which enables the *Jivas* to reach the Orginal Abode and which had not been explained clearly till then by any Saint so that any man or woman, literate or illiterate,

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1. Vide Note 4 on page 1. 2. Vide Note 2 on page 107.

Hindu, Muslim, Christian, Jain, *Śravaka* (Disciple of Buddha), Parsi or Jew i.e. a person belonging to any race, religion and country could join and achieve his true salvation himself and by judging his own condition within himself, visualize to some extent (i.e. to the extent he makes progress in his practices) during his life-time his ability to attain True Salvation.

18. This religion is known as the Radhasoami religion or the Religion of Saints and the procedure prescribed in this religion is that externally the devotee has to attend the Satsang of the Satguru or *Sadh Guru* (whomsoever he is fortunate to meet) and to render *Seva* to Him and to his true devotees and lovers by his body, mind and wealth and internally to repeat the True Name and to listen to the sound of that Name within him with full attention. It should be noted that the sound of the Name is resounding automatically within every individual i.e. within the body of every person and the secret along with the details of the regions through which the current of that *Śabda* has descended from the Feet of the True Supreme Being to the *Pind* (i.e. the physical body) can be had from the Satguru or the *Sadh Guru* or from His true Satsangi disciple and it is also mentioned clearly in the writings and discourses of Merciful Radhasoami, though it cannot be understood by anybody unless it is explained by a devotee who knows the secret.

19. The mind and senses would gradually be subdued by the performance of the practices of the *Surat Śabda Yoga*, if anybody does this sincerely and with love, and one day the spirit would first ascend internally to the region of *Trikuti* which is the real objective of the Religion of the *Vedas*. The mind would merge in the Deity there and the spirit would ascend to the Region of the True Supreme Being Merciful Radhasoami (known as *Dayal Deśa* i.e. the Region of the Merciful Lord which is beyond the limits of *Maya*) and become immortal and eternal and attain perfect bliss. In other words, the spirit will reach its Original Abode,

from which it had descended in the beginning of creation and thereafter, during its stay in the Region of *Pind*, had got entangled in the enjoyments of the world in association with Mind and *Maya*, and thus achieve real freedom from births and deaths.

20. Whoever believes in the teachings of Merciful Radhasoami and performs sincerely and with enthusiasm the practices that He has taught him would get full benefit i.e. would one day achieve his true salvation. If any person on account of the obstinacy of his mind or his great attachment for the world and its objects would not believe in the teachings of Merciful Radhasoami, he would suffer greatly i.e. he would undergo births and deaths and suffer pains and pleasures of the physical body and would never attain the perfect bliss of the Eternal Region nor would he ever get the Vision of the True Supreme Being.

DISCOURSE 25

TEST OF PROGRESS IN SPIRITUAL PRACTICES AND RULES OF SELF-CONTROL WHICH HELP IN THE PROPER PERFORMANCE OF SPIRITUAL PRACTICES

1, Some Satsangis feel that though they have been followers of the Radhasoami religion for some time i.e. for about three or four years and have been performing its practices, yet they have had no experience of reaching any higher region, nor do they find any progress having been made.

2. The reply to this is that this idea of those Satsangis is not correct. Either they are not able to judge about their condition, or they do not correctly understand the difference between

their old and present conditions and their mental attitude, for if any person after joining the Radhasoami Faith performs the spiritual practices of the *Surat Śabda Yoga* twice every day and also performs *Sumiran* and *Dhyan* with a sincere mind and real enthusiasm and in an attitude of love, it is not possible that he may remain deprived of the Grace of Merciful Radhasoami i.e. he may not get some joy and pleasure in *Bhajan* and *Dhyan*.

3. If one sees light or something charming internally, this also is a kind of Grace and this indicates some progress in his spiritual practices. A devotee should however know that if he sees white light spreading everywhere like moonlight or sees the light of five colours separately or the sun or moon or stars, it is a sign of progress but if he sees buildings, gardens or bright faces of men and women, he should not direct his attention minutely towards them or get entangled nor should he have any desire to see them again and again because these things, though they would disappear very soon, appear when the mind and the spirit of the devotee pass through certain regions.

4. The true indication of real progress is that the devotee should experience joy and pleasure during the practices of *Bhajan* and *Dhyan* i.e. his mind should become steady and engage in the practices and the *Śabda* of the first region may day after day become audible more and more clearly and nearer and nearer and at the time of his performing the practices, his mind and spirit may to some extent be filled with pleasure and may become quiescent and sometimes so deeply absorbed within that he may forget his physical body and the world altogether.

5, This condition cannot be achieved unless the mind and the spirit are withdrawn or they ascend to some extent towards higher regions or come into contact with the *Śabda* or the Form of the Satguru. If the devotee experiences this

condition every day or even occasionally, it should be understood that Merciful Radhasoami is granting him necessary progress just as He considers proper according to his fitness for it, i.e. the withdrawal and ascent of his mind and spirit are being continued and at the same time He makes it possible for him by His Grace not to be carried away by the great joy he experiences, for otherwise many devotees, on attainment of such joy, might forget themselves completely and try to give up their family and their business altogether.

6. If a devotee is not able to judge correctly about his condition at the time of the practices, the reason is that thoughts frequently trouble him during *Bhajan* and *Dhyan* and create obstacles. He should therefore compare the condition of his mind as it was prior to one or two years with his present condition and if he is a true Satsangi and has sincerely performed the practices, he as well as the members of his family would certainly feel that his mind engages itself much less in the company of worldly people, in unnecessary and unusual worldly activities and affairs and worldly thoughts also are gradually becoming fewer and fewer and useless and unreasonable desires for the pleasures of the world and worldly activities have also become fewer and his love and faith in the Satguru and in the discourses of the Satguru and in the Feet of the *Guru* and *Sadh* and the true Supreme Being Merciful Radhasoami have grown at least somewhat stronger than before.

7. If any devotee after performing his spiritual practices for a year or two experiences in his case the condition described above, what greater proof of grace and progress does he need? The real purpose of the Radhasoami Faith and of performing the practices taught in the Faith is that devotee's love for the world and his desire for it should decrease day by day and his mind and spirit should withdraw inwards and ascend towards higher regions and also experience some internal pleasure, for without withdrawal and

ascent to higher regions, the condition of the mind and the senses can never change.

8. It should however be noted that the Supreme Being Merciful Radhasoami Who is Omniscient knows fully well the condition of every individual and his capacity and therefore, while providing for proper continuation of his business and needs of his family, He gradually arranges for the withdrawal of his mind and spirit and for their ascent to higher regions according to devotee's capacity to bear the same. If anybody prays or requests for quicker progress and there is danger of some loss to his business or of some physical trouble to him, such prayer or request is not granted immediately but gradually and at proper time He would surely grant his prayer and at the same time grant him the power outwardly to behave quite normally. If Grace comes suddenly and quickly, the devotee may forget himself and may leave his worldly business and his family and relations altogether and may wander about here and there like a Faqir lost in meditation and thus his future progress may be completely stopped, as spiritual practices cannot correctly be performed in this condition. His progress might thus be stopped.

9. Many Satsangis do not even know how high is the status of the first Region i.e. that it is the objective of a number of great religions of the world and it is from there that the work of the creation of the three *Lokas* is being carried on and it was on reaching there that the *Yogis* entirely forgot themselves and also this world. In the present times, it is only the unusual Grace of Merciful Radhasoami that He makes His true devotees proceed and ascend by such a path and by such a method that there is no obstruction of any kind in their worldly activities and in *paramartha* also they achieve a very high status easily and without their knowing it. It is not possible to write in great detail or more than this, though it can be explained verbally to some extent.

10. A true and devoted Satsangi should remove all

the doubts, delusions and suspicions of his mind as soon as possible by attending the Satsang, correctly discussing and investigating about five facts referred to hereafter and hearing with full attention and then understanding them, otherwise they will create obstruction in his practices and would not allow his mind and spirit to perform the practices of *Bhajan* and *Dhyan* correctly and enthusiastically i.e. he would require a correct appreciation of the following five facts:—

(*a*) That Merciful Radhasoami is the True Supreme Being and is Omnipotent and the true Father and Mother of the entire creation;

(*b*) That the *Surat Śabda Yoga* is the true and perfect method of spiritual practices and is an easy path for reaching the Original Abode. There in no method or path in the entire creation superior to this nor there can be any, for all other methods followed in the world depend on those currents which terminate within the limits of *Maya* and therefore cannot lead to the Region of the Merciful Lord. In the Radhasoami Faith, one has to ascend with the current of life (i.e. spirit) and as this current of life or spirit is the most superior essence in the whole creation and the entire creation depends on it for its existence and is maintained by it, there is no other current better than or superior to it.

(*c*) That the mind and the senses are made up of the material of *Maya* and therefore their inherent inclination is outward and downward towards the enjoyments of the world and its objects. Their activities are considered desirable if only they accord with one's needs but there is real harm and loss if useless and unnecessary desires crop up. Therefore it is very necessary for a devotee to restrain and check his mind and senses to some extent, particularly at the time of spiritual practices, otherwise he will not get as much pleasure in the practices of *Bhajan* and *Dhyan* as he should.

(*d*) That love for the world and worldly people

and attachment to wealthy persons and association with them create obstruction to some extent in the love for Merciful Radhasoami and in spiritual practices. Every devotee can confirm this within himself by associating with such people for some time. It is therefore desirable and necessary that one should associate with and love such *Jivas* only to the extent that may be proper and necessary. It is not desirable for a devotee to develop one's attachment for them and to waste his time uselessly either in their association or in all kinds of worldly gossip.

Learned people also, who truly love reading books, spend their time very carefully i.e. they spend all their time in reading new books and newspapers with the exception of the time spent in earning their livelihood and other essential work pertaining to their body and family. How much care should then be exercised by a devoted *paramarthi* to see that he does not spend his time unnecessarily ?

(*e*) That the devotee should surrender himself in all sincerity in the Feet of Merciful Radhasoami and should have full faith and reliance in His Grace and Mercy.

11. If a devotee constantly keeps these five facts properly in mind, it is believed that the obstacles created by Mind and *Maya* as well as obstacles of the world would have very little effect on him and his devotional practices would be performed more and more successfully day by day and progress in them would be maintained while he would also get some joy and pleasure.

And it should be noted that all the following activities are included in devotional practices :—

(*a*) Repetition of the Holy Name ;

(*b*) Repetition of the Holy Name along with Contemplation of the Holy Form ;

(c) *Bhajan*[1] ;

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1. Vide Note 3 on page 1.

(*d*) Reading Holy Books more or less intelligently or listening to them in Satsang;

(*e*) Discussing the principles of the Radhasoami Faith or listening to such discussion ;

(*f*) Thinking about and reflecting on matters pertaining to the Radhasoami Faith and its practices and meditating upon them ; and

(*g*) Examining the ways of one's mind and senses daily and keeping the mind under control as far as possible.

12. The devotee should not make unnecessary haste in *paramartha* and should know that even worldly affairs e.g. acquisition of knowledge are not satisfactorily done in haste. When the student spends all his time in studies only and even goes away from his family and relations and agrees to live at the school, easily fifteen to eighteen years are spent in education. How could then this great work of *paramartha* be done so quickly, when hardly only two, three or four hours are given to it every day and the rest of the time is spent in worldly activities and in the association of worldly people ? It is really an act of great Mercy of Merciful Radhasoami that He showers His Grace on us even when we put in so little labour and grants to a true devotee at least some internal help in a few days.

DISCOURSE 26

EVERY JIVA STANDS IN NEED OF PARAMARTHA TRUE AND FULL BENEFIT OF THE TEACHINGS OF THE SAINTS

1. All *Jivas*, whether men or women, stand in constant need of performing the devotional practices which the Saints have mercifully revealed. In other words, when a

man (or woman) attains twenty or twenty-two years' age, it is desirable for him to begin from that very time the practices of the *Surat Śabda Yoga* according to the teachings of the Saints. No external activities connected with *paramartha* (with the exception of those providing, in the name of the Lord, some comfort and happiness to others through one's body and wealth) can give the benefit available from internal *paramartha.*

2. In all external activities, the current of the spirit and the mind flows outwards through the sense-organs while in the practice of the *Surat Śabda Yoga*, the current of the spirit and the mind is withdrawn inwards from outside and ascends upwards towards the Reservoir of the Spirit and thus this practice results in greater spiritual strength and happiness.

3. The Supreme Being has granted three kinds of powers to every individual, viz,

(i) powers pertaining to the body and the senses ;

(ii) powers pertaining to learning, intellect and the mind;

(iii) powers pertaining to the spirit or *Atma.*

These powers however cannot come into play unless one makes a serious effort and strives hard to develop them with zeal. In other words, he who makes an effort to develop some particular power with as much eagerness as he has and devotes his attention to learn some work pertaining to that power, learns that work with his hard labour and with the help of a teacher proficient in that work and gradually becomes perfect in that work and gets the reward of his labour.

(i) Powers pertaining to the body and the senses

4. These consist of activities ranging from carrying loads and ploughing fields etc. to making beautiful photographs, writing, singing and playing on musical intruments and making artistic things of various kinds, entertainments

and feats of various kinds e.g. those shown by dancers and acrobats etc. The benefit or payment for these things is quite considerable i.e. people can earn hundreds of rupees monthly but the person who carries loads or ploughs fields is not able to earn more than three or four annas per day[1].

(ii) Powers pertaining to the intellect and the mind

5. These powers are developed through study or knowledge and this knowledge is acquired at the school from teachers and by hard work. Whoever attends to a particular branch of knowledge with eagerness can acquire that knowledge in some time and after passing an examination in that branch can get a high office under the Government whereby he gets an opportunity to rule over thousands or millions or even larger numbers of men and arranges for the governance of countries, gets salary amounting to thousands and commands great honour and high position and becomes well-known in cities and all kinds of worldly enjoyments and pleasures are available to him.

(iii) Spiritual powers or Powers pertaining to the spirit or Atma

6. These powers are developed by contacting a Perfact and True *Guru*, by associating with Him and His devoted disciples, by developing love in the Feet of the Supreme Being and detachment from the world and by the purification of the mind and the spirit and thereafter by making the spirit ascend towards higher regions. Whoever restrains his mind and senses and performs spiritual practices regularly with love for the True Supreme Being and the Satguru in his heart can one day awaken the powers of his spirit and then without His ever wishing for it, become famous in all the countries and men, women and children come from long distances to Him and honour and worship Him and considering Him to be the chief means for attaining

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1. These rates were paid in 1893-1894 when this was written.

salvation of their *Jiva*, serve Him with their body, mind and wealth. And not only during His life-time but even after His death, He is greatly honoured and the worship of His relics is started in many countries and the people of every country, men, women and children, speak of Him with respect and sing His compositions and thus make the best use of their lives. People of this class, each according to his grade, are known as Saints[1], *Sadhs*[2], Incarnations[3], *Mahatmas*[4], *Prophets or Auliyas*[5]. Their Lord Himself loves them and gives them more and more honour, importance and fame and arranges for the spread, in distant countries, of their religions which they started under Orders of their Lord.

7. The status, importance and fame of, and the benefits available to, the people who develop the three kinds of powers become quite evident from what has been stated above. Every *Jiva* is quite free either to develop all the three kinds of powers or any two or only one. The status of and benefit to persons with different kinds of powers are different, but he who awakens the powers of the spirit or *Atma* reaches the Region of the Supreme Being and attains perfect bliss and is saved from the pains and pleasures pertaining to the physical body and he gets in this world and even after his death such high honour as even Kings, Rajas, wealthy people, learned people and wise people do not get. And these powers of those who do not develop them or do not develop powers of their intellect and learning would remain dormant and they would not get happiness of the world fully nor the bliss of *paramartha* nor would they escape from troubles and miseries.

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1. Used for the Hindi word 'Sant' for which see Note 1 on page 73. 2. Vide Note 1 on page 50. 3. The Hindi word is 'Avatāra'. It literally means 'One who has descended' i.e. 'One who has descended to earth from higher regions'. 4. A compound of two words Mahā and Ātmā i.e. Great Soul 5. Vide Note 1 on page 104.

8. If one does not like to develop the powers of the spirit or *Atma* fully, it is desireable that he should try to develop these powers to some extent at least, so that he may get comfort in this world and also hereafter. In other words, he who continues to perform the practices of the *Surat Śabda Yoga* and makes some effort and sincerely surrenders himself to a perfect *Guru* and the True Supreme Being Merciful Radhasoami, will be taken across the Ocean of the world by Their Grace and granted stay in a Region of great happiness. If anybody does not accept this advice, he can do as he likes, but he would have to undergo births and deaths. He would continue to undergo pain and suffering in higher and lower forms of life and would be deemed to be a destroyer of his own self i.e. one who does harm to himself and injures his own cause.

9. Followers of all religions and all the people say that the Supreme Being is present everywhere i.e. He is Omnipresent, and if it is so, He is present in all men and in all living beings. The seat of the Supreme Being in human beings is in the forehead i.e. in the brain and the *Jiva* i.e. the spirit is His *anśa*. Thus when the seat of the spirit in wakeful condition is at some point between the eyes, the seat of the Supreme Being under all circumstances must be at some higher place in the forehead from where the current of the spirit first descended to the portion of the forehead corresponding to *Brahmanda* and then to the portion corresponding to the *Pind* and stayed at a point between the eyes and from there spread by means of the nerves throughout the entire body down to the feet.

10. It should now be understood that the work of first turning the current of the spirit towards its seat and concentrating it there and from there making it ascend upwards i.e. above the eyes internally towards the Reservoir of the Spirit is known as awakening the powers of the spirit. There are many stages on the way. The spirit of man

is considered to have been awakened only to the extent to which his spirit ascends, and to that extent he comes to know the secret of Nature and the creation, i.e. he comes to know everything about the creation below that stage. But the person who reaches the highest point i.e. the Original Abode from where the spirit manifested itself and the process of creation commenced and proceeded lower and lower, comes to know the entire secret of Nature and he alone gets the *darśana* of the Prime Reservoir i.e. the True Supreme Being Merciful Radhasoami. Such a person alone is known as *Param Sant*[1] or *Param Guru*[2] and He alone attains perfect bliss and becomes immortal and eternal and He alone makes the best use of His human body i.e. He alone develops His spiritual powers completely.

11. This work i.e. the ascent of the spirit with the help of the current with which it had descended to this earth can be accomplished through the practice of the *Surat Śabda Yoga*. This current is the current of Life, of Nectar, of Spirit and of *Śabda*, because wherever that current flows, it is accompanied by *Śabda*. The practice of the *Surat Śabda Yoga* consists in learning from one who knows the secret of the *Śabda* as it manifested from different

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1. The Hindi word is संत (Sant). The English word 'Saint' expresses the idea conveyed by the Hindi word to some extent. The word has been used in India for persons of very high spiritual attainments, particularly those connected with Bhakti Mārga and those who have either attained or have descended from the Region of Pure Spirituality. The expression 'Param Sant' is used for a Saint Who has attained the highest spiritual status and Who is in communion with the Supreme Being. 2. The expression 'Param Guru' is used for a Saint Who has attained the highest spiritual status and who is in communion with the Supreme Being. The word 'Guru' literally means One Who illumines or removes darkness and 'Param' means the highest. The expression 'Param Guru' thus means 'Prime Light-giver' or 'Manifestor' which can refer to the Supreme Being alone. Hence 'Param Guru' can be used for that Saint only Who is one with the Supereme Being or is Supreme Being Himself.

regions of the creation and is proceeding in the direction of that *Śabda* i.e. listening attentively with the spirit to the sound of that *Śabda*, ascending upwards i.e. towards the Reservoir of the Spirit and this practice is prevalent only in the Religion of Saints i.e. full details of this *Yoga* are available now-a-days only in the Radhasoami Faith. The secret of this *Śabda* and the method of proceeding on the path is not even mentioned in other religions which only casually point out the importance of *Śabda* and that it manifested in the beginning of the creation and that *Śabda* is the Creator and *Śabda* is the Form of the Supreme Being but the secret how the creation manifested from *Śabda* and how the *Śabda* is the Form of the Supreme Being and how, with the help of the current of *Śabda*, one can reach the Original Abode from where the *Śabda* manifested in the beginning of creation and where that Original Abode is situated, is not mentioned at all nor is any follower of any religion acquainted with this. This is why all people got entangled in reading and teaching religious books and in external worship and external ceremonies and those who were learned and intelligent, began to consider themeselves as *Brahma* and remained satisfied. It is for this reason that true salvation and true *Mukti* were not attained by any one, nor can one ever attain it in this way.

DISCOURSE 27

REPLY TO QUESTIONS RECEIVED FROM A SATSANGI

1. Two currents i.e. *Jyoti* and *Niranjan* emanated from the *Sat Purusha*[1] and both these currents are intelligent and they created the three *Lokas*, first, *Brahmanda* and thereafter the other creation i.e. gods, humans and the four varieties of

1. Vide Note 1 on page 59.

creation[1] and this latter creation came into existence from three currents. These three currents emanated from *Brahma* and *Maya* from the Region of *Sahasdal Kamal* and are known as the three *Gunas*[2]. *Maya* is intelligent and extremely subtle upto the Region of *Sahasdal Kamal*. Gross or unintelligent character of *Maya* begins below *Sahasdal Kamal* and the region of the three *Gunas* and as the creation proceeded downwards, grossness of *Maya* went on increasing. The reason is that the Region of Pure Spirituality extends from the top to the Region of *Sat Loka* and below *Sat Loka* a very thin layer of matter covered pure spirit. Thus when the current came down from above, it separated that layer from pure spirit and manifested the creation and the cover which was thus detached became the substance of the bodies of the lower creation. Thus from every region, the cover which became thicker than in the region higher to it, was separated and dropped down and pure spirit was separated, and out of the substance of that cover the bodies of the lower creation came into existence. In short, here in this region where the creation of man and the creation of a lower order than man exist, the cover was very thick and on account of this thickness, it appeared as simply lifeless matter. Just as the bark of a tree dries up after some time and drops down from the tree and no moisture is left in it, *Maya* too as we move downwards in the creation, became more and more lifeless and devoid of spirituality.

2. The duration that the creation has been in existence is not known, nor is it possible to calculate it. The calculations given in the *Puranas* and in other books pertain only to this solar system or the sun above this and, according to astronomical calculations, innumerable years have passed since the creation of this solar system. The Saints state that there is a solar system below the first solar system and still another one below the second one and thus the creation has continued i.e. the Sun of the second system which is

1. Vide Note 2 on page 44. 2. Vide Note 1 on page 69.

below the first is a mere planet of the Sun of the first solar system. If we try to take into consideration the size and extent of the creation, our imagination fails us and the creation in every Region is unimaginable. The word 'Sphere' means the expanse of one particular system. Thus the creation has come into existence in each sphere from the topmost to the lowest region. The creation in the higher regions is purer and more refulgent than that in the lower regions. Just as the air in this atmosphere has many grades according to its density and temperature and we come to know of these grades as we go up the mountains or we feel the difference in the air when we go to the higher storeys of our houses, in the same manner there are *Mandals*[1] in the creation and there is difference in the creation of these *Mandals* between the higher and the lower regions. The highest region is of pure spirit and is absolutely spiritual and there is no impurity in the creation there arising from any covers or layers and this is why no bodies made of the material of *Maya* (i.e. matter) exist there (and the chief ingredients of *Maya* are the five *Tattvas* and the three *Gunas*). It is for this reason that it is the Region of perfect bliss and joy and troubles of births and deaths and those pertaining to physical bodies do not exist there. It is very necessary that the spirit should reach there by crossing all the *Mandals* in order to attain true salvation, and this can be achieved by means of the practices of the *Surat Śabda Yoga* and in no other way because the current of *Śabda* comes down from the highest region and it is only with the help of that current that the spirit can reach the highest region. All the other currents which have come down have manifested and descended from some lower region. If one takes the help of those currents, he can reach the regions from where those currents emanated, but cannot go higher than those regions i.e. he cannot reach the highest region under any circumstances.

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1. The word 'Maṇḍal' is used collectively for all Lōkas or planets etc. in one group, e.g. 'Sūrya Maṇḍal' means the 'Solar System'.

3. From the description given above one can understand the difference in one grade and all the grades of creation. This is due to the contact of *Maya* (i.e. of covers) with spirituality. This difference cannot reflect adversely in any way on the Personality of the Creator, for in the *Nirmal Chetan Deśa* i.e. in the creation of *Sat Loka*, *Alakh Loka* and *Agam Loka*, there is no difference and distinction, while in the lower regions where *Maya* appeared, some difference and gradation came into existence and became more and more pronounced in still lower regions. This creation which is below the *Sat Loka* is the creation of *Brahma* and *Maya* i.e. *Brahma* served the *Sat Purusha*, thus obtained His permission and brought this creation into existence. Of course, the blame that can be laid against *Maya* and *Brahma* is that they did not give the secret of the *Sat Purusha* to the *Jivas* and in order to expand and maintain the creation within their own limits, they played various kinds of deceptions upon the *Jivas* and retained them under their jurisdiction and by starting many religions, they deluded and deceived the *Jivas*. It is for this reason that the Saints declare that people should go beyond the Region of *Brahma*. The Form of this Creator i.e. *Brahma* is defective to some extent i.e. it is not perfectly pure or spiritual because of the association of *Maya* and it is for this reason that the creation made by *Brahma* is also defective. The life of the creation in the three *Lokas* is limited, i.e. its period is fixed just as the period of man's life and this creation will not always remain in the same condition. The Saints therefore state that one cannot escape births and deaths in this Region and therefore it is necessarv that one should strive to go beyond the Region of *Brahma*.

4. The limits of this *Loka* are determined by the extent of the solar system i.e. the extent of the creation in this *Loka* is co-extensive with this solar system. But the creation of regions lower than this is of a low order compared to creation in this *Loka* and similarly, in still lower regions,

there is much greater lack of spirituality and there is no creation at the bottom. The covers that hide spirituality there are so crude that even the crudest possible creation cannot come into existence there. That region is therefore lying as an empty void and there would never be any creation there. The size and extent of that region cannot be described, because even if ten million trillions is accepted as one unit and attempt is made to calculate its size on this basis, it will not be possible to calculate its extent. One cannot calculate its extent in numbers, nor is it at all necessary to know the extent in this manner. Man should think of his salvation i.e. of rising to higher regions and it would do no good to worry about the extent of the creation which is unlimited. The only thing one should know is the principle on which the creation has been brought into existence and as the laws of nature are everywhere the same, one should understand them and form his conception about their operation at all places and thus satisfy his mind and should also make a beginning with his real work i.e. the work of attaining the ultimate good of his *Jiva*.

5. *Ajapa Jap*[1] i.e. repetition of the word *Soham*[2] with every breath has no connection whatsoever with the higher region of the *Soham Purusha* and this practice does not lead to any high region. It only gives some purification of the mind.

6, The great argument in support of the theory of transmigration or rebirth is that as long as the spirit does not reach the *Nirmal Chetan Deśa*, it would have to live within a cover of some kind or other and that cover should be considered as its body. And the birth and death are of the

1. 'Jāp' i.e. Repetition of Name. 'Ajapā jāp' i.e. jāp or repetition which cannot be really called 'repetition' i.e. which may continue spontaneously without effort. 2. The word 'Hansa' is repeated by people of the Tantra school. It is also known as 'Sōham' mantra. The word 'Soham' is also the name of the Presiding Deity of a very high Region in the creation.

cover and not of the spirit. Thus when the spirit leaves one body, it has necessarily to assume some other body, whether in this region or in some higher or lower region. And one may as well inquire from the followers of those religions, which do not believe in the theory of transmigration, in what form and what kind of body does the spirit enjoy pleasure in heaven, or suffer pain in purgatory and hell. They cannot give a clear reply to this question, for, without a body, the spirit has the form of pure bliss and pain or pleasure cannot affect it at all. And it is necessary for the spirit to have a body in order to enable it to experience pain and pleasure and when the spirit goes to heaven, purgatory or hell which are three regions separate and distinct from this *Loka* and suffers or enjoys pain or pleasure there, it must have some form or body. Thus the journey of the spirit from a body in this region to a body in any of the three regions establishes the theory of transmigration. If one studies astronomy, he can know sufficient details about the creation i.e. how it began and how it has continued for such a long time and can then have some slight conception of the creation in higher regions.

7. The *Jiva* i.e. the spirit is an *anśa* of the True Supreme Being Radhasoami just as the ray of the sun is the *anśa* of the sun. Before the creation, the spirit was one with the True Supreme Being Radhasoami. When the first *Anśa*, *Niranjan* i.e. *Kal Purusha* emanated from the *Sat Purusha* in the region below the creation of *Sat Loka* and served the *Sat Purusha* and asked for His permission to create the three *Lokas* and that permission was given and when the *Kal Purusha* did not succeed in bringing his creation into extistence, *Adya* (which is the second *Anśa* of the *Sat Purusha*) issued forth and the seed in the form of *Jivas* (i.e. spirits) was made over to this *Anśa* who was sent to *Niranjan* and then these two *Anśas* of *Sat Purusha* together brought the creation of the three *Lokas* into existence.

8. *Maya* manifested from the Region of *Trikuti* and at that time it was vapoury in form i.e. it was in the form of fine particles of vapour. This *Maya* (i.e. matter) in reality was a cover or a layer which covered the spirituality below the *Dasam Dvar* just as cream covers milk. When those two currents, *Niranjan* and *Adya* (i.e. *Jyoti*) came to this region, that layer or cover was set aside and it spread out in the form of vapour or fine particles and on these three coming into contact, extremely subtle currents of the three *Gunas* i.e. *Sat*, *Raj* and *Tam* manifested from *Trikuti* in formless condition and when these currents manifested themselves from the region of *Sahasdal Kamal*, which is below *Trikuti*, they had form. And then five *Tattvas* also manifested from there and these *Tattvas* and *Gunas* form the major part of the material of *Maya*.

9. It should be noted that *Trikuti* is known as the Region of *Brahma* and the Presiding Deity of *Sahasdal Kamal* is known as *Iśvara*. From this region of *Sahasdal Kamal*, the current of Spirit or *Jiva* and the currents of Mind and *Maya* manifested separately and descended and thus the creation of the three *Lokas*[1] came into existence. The religions which have *Śahasdal Kamal* as their objective (and as a matter of fact all religions have it as their objective), could not know anything about religions which had some higher region as their objective. These religions therefore considered *Iśvara*, *Jiva* and *Maya* (i.e. matter or particles of vapour) as *Anadi* i.e. without beginning, but according to the Religion of Saints the beginning of *Maya* and its fine particles is from *Trikuti* and the spirit came from the Region of *Sat Purusha* Radhasoami and *Iśvara* (i.e. *Niranjan*) emanated from the *Sat Purusha*. How can all these then be *Anadi* i.e. without beginning because they do not exist in the *Sat Loka* and the regions above it nor is there any trace of them there ?

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1. The expression 'Three Lōkas' or 'Trilokī, refer vaguely to the entire lower Brahmāṇda and Piṇd.

10. The seed of spirits came from *Sat Loka* only once through *Adya* and spirits do not come from there again and again.

11. *Niranjan* (i.e. *Anśa* or emanation known as *Kal Purusha*, came only once from there and He cannot again return to that region.

12. According to the Religion of Saints even the region of *Trikuti* would be withdrawn at the time of *Pralaya* or Dissolution and at that time *Iśvara* and *Jiva* i.e. the Spirit and *Maya* (along with its material, the three *Gunas* and the five *Tattvas*) would merge in *Dasam Dvar*[1] and the forms in which they appeared below that region would merge in their own reservoirs.

DISCOURSE 28

ACCOUNT OF THE BEGINNING OF CREATION

1. There was only the Nameless Being in the beginning when no creation existed, and His Form was oval like that of an egg. The word 'form' has been used but one should not understand that there was some really tangible shape or form. This form was Infinite, Endless, Indescribable, Formless without any beginning. One part of it i.e. the upper part was pure i.e. it was refulgent and the remaining lower part was enveloped in layers or covers in all the different regions. Thus the greater the distance of the portion, where these layers or covers began, from the refulgent portion, the greater was the thickness or heaviness of the layers. In the conditions that existed, these layers or covers could not be considered anything different from the Being Himself. They were

1. 'Dasam Dvār' is the name of the topmost region of Brahmāṇḍa.

just like cream over milk. Though the cream is not different from the milk, but it surely cannot be milk and exists as a cover and envelop over the milk and furthermore, there are grades in the cream also, e.g. very fine, fine, thick and very thick etc.

2. When the *Anami Purusha* i.e. the Indescribable Being existed in this form, that portion of the Being which was just below the refulgent portion, was covered by an extremely fine layer and was being constantly pulled towards the refulgent portion. For example, if there is ghee[1] in any vessel and the upper portion of the ghee is lighted, the ghee below it rushes towards the burning portion of the ghee and the layer or cover over the ghee in the lower portion is converted into smoke and thus separated from that ghee. Similarly, as the contact of the lower portion of the Being was established with the refulgent portion, its cover was immediately separated from it and it dropped down and that portion of the Being also became one with the refulgent portion and itself became refulgent. Then a current issued forth from that refulgent portion and coming down, stopped at some distance and there the cover or layer separated from the spirituality of that portion and threw it down and the refulgent form which then appeared was attracted towards the current and became one with it. Thus the size of the refulgent portion became larger and larger i.e. spirituality with covers was attracted from all sides towards the refulgent spirituality and after coming into contact with it, itself became refulgent. Then the creational process began afresh in that region and the cover which had dropped down from the higher to the lower portion provided the material from which the bodies of the spirits in that creation were made. When all the creation of that region had thus come into existence and some time

1. Ghee is clarified butter which is generally used in India as fat for human consumption.

passed after that, a new current issued forth as before from that region also and it came down in the same manner and stopped at some distance and separated the cover from over the spirituality there and threw it down and the refulgent form which then appeared came into contact with the current and a new region was formed, and the process of creation started again i.e. the bodies of the spirits of this region were made from the material of the cover dropped down from above and these bodies became the covers for the spirits there. These two regions are known as *Agam Loka* and *Alakh Loka* and the Presiding Deities of these Regions are known as *Agam Purush* and *Alakh Purusha*.

3. In the same manner, a current descended from the *Alakh Loka* and after assuming the form of *Sat Purusha* created the *Sat Loka* and then brought the creation of that *Loka* into existence. These three *Lokas* and their creation came into existence in that portion of the *Anami Purusha* which was situated near and below the eternally refulgent and purely spiritual portion and where the layer was extremely fine just like the very fine peel over the small rice-shaped pieces within the slices of the orange, and that layer or cover and its material were also purely refulgent and spiritual in form, i.e. there was very little difference between the refulgent form of the *Anami Purusha* and the form of that layer, i.e. that layer also was almost equally refulgent like the refulgent spirituality of the upper portion and therefore it stayed as cover over the spirituality of that place. When the spirits had their own separate existence, their spiritual covers or bodies were created out of the material of that cover or layer.

4. Spirituality under the cover that existed below the *Sat Loka* was of somewhat dark colour and when it was attracted towards the *Sat Loka*, its cover was separated from it and was thrown below but it was not fit to become one with the spirituality of *Sat Loka*. It therefore manifested itself from that portion of the Being below the *Sat Loka* in

a somewhat dark refulgent form and gradually descended downwards and then stopped at some distance in front of *Sat Purusha*. This current is known as *Niranjan* or *Kal Purusha*. It was this *Kal Purusha* who requested the *Sat Purusha* after some time that He may be permitted and authorised to bring into existence a new creation like that of *Sat Loka* and that He would medidate upon the *Sat Purusha* there. The *Sat Purusha* on knowing about this desire of the *Kal Purusha* permitted Him to go lower down and have His creation there.

5. Then this current of *Niranjan* descended lower down and desired to create but it had not sufficient potentiality to create singly by itself. *Niranjan* then submitted His prayer to the *Sat Purusha*. It was then that another current which was of yellow colour and which was purely spiritual and contained within it the seed of creation was sent down. This became known as *Adya* or *Jyoti*.

6. The spot where these two currents stopped first is known as *Sunn* or *Dasam Dvar*. There these currents came to be known as *Purusha* and *Prakriti* and this is the first place of halt of the pure spirit.

7. Then both these currents descended downwards and stopped at the place known as *Trikuti* and there they came to be known as *Brahma* and *Maya*. The cover over the spirituality below *Dasam Dvar* was somewhat thicker i.e. it was twofold—one cover being like the first one and the other much thicker. And when this cover was separated and the two currents descended from above, these currents, on getting into contact with the cover became known as *Brahma* and *Maya* and when these two (i.e. currents and the cover) came into contact, three extremely subtle and hidden currents issued from here. The form of *Maya* is spiritual and subtle at this place and the form of *Niranjan* is also spiritual and subtle.

8. Thereafter both the currents descended from the Region of *Trikuti* and stopped at *Sahasdal Kamal* where

they became known as *Jyoti Niranjan* and also *Śiva Śakti.* These currents brought the creation of *Brahmanda* into existence. In *Sahasdal Kamal* these currents had appeared separately as *Niranjan* and *Jyoti* and both of them have spiritual and extremely subtle form. The currents of the three *Gunas*, (*Sat*, *Raj* and *Tam*) which are known as *Vishnu*, *Brahma* and *Mahesh* and the five *Tattvas* in their subtle form i.e. earth, water, fire, air and ether, appeared from this Region The *Purusha* and *Maya*, both together, created out of these eight the three *Lokas*, i.e. gods, demons and *Jivas* of four categories (viz, *Jeraja*, *Andaj*, *Svedaj* and *Udbhij*) which include human beings, animals, birds, insects, worms and numerous kinds of trees, plants and also minerals. The Sun and Moon and the sky were also created.

9. It should now be understood that three currents are responsible for the visible creation below *Sahasdal Kamal.*

The first is the spiritual current which is an emanation of the True Being Radhasoami and which is known as the spirit in various physical bodies. This current is the real creator.

The second is the current of *Niranjan* or *Kal Purush* which appears in the form of mind in every body and functions with the vitality supplied to it by the spirit.

The third is the current of *Maya.* This appears as the physical body and the sense organs and as a cover on the spirit and the mind. In the lower regions the cover of *Maya* and its material (which appears in the three *Gunas* and the five *Tattvas)* becomes coarse and thereafter coarser i.e. filthy and thereafter filthier and it is for this reason that in these regions the creation is also coarse and filthy.

10. It would appear from the above statement that *Brahma* and *Maya* i.e. the *Brahmandi* Mind[1] and its *Śakti* which

1. The Saints have often called Brahma as Brahmāṇḍī Mind and human mind as Piṇḍī Mind.

are known as *Khuda* and *Parameśvara* and His attribute (i.e. *Maya*) were created in the region below *Sat Loka* and their reflections came to be known as 'mind' and 'desire' in the lower region i.e. in the *Pind.* Both of these are energized by the *Śakti* of intelligent spirit which is the *anśa* of *Sat Purusha* and perform their respective functions.

11. It should be noted that the first cover or layer which had covered spirituality below the *Sat Loka* appeared as Niranjan and its inclination is outward and it always acts as a cover over spirituality. In the *Trikuti* region, it is known as *Brahmandi* Mind and it is from this same layer that the mind manifested in the region below *Sahasdal Kamal* and its inclination is also outward and it is functioning as a cover over intelligent *Surat* (spirit) in the creation of this region i.e. the *Pind.* The second layer which covered spirituality below the *Dasam Dvar* was spiritualized *Maya* and the material of the bodies of the spirit in the creation of *Brahmanda* was provided by it and in the same manner below the *Sahasdal Kamal* the material for the bodies of *Jivas* was provided by the *Maya* of that region and in the same manner as the creation proceeded downward, the first and the second layers became thicker and thicker and they had many grades i.e. the material of the Mind and *Maya* became thicker and thicker and filthier and filthier.

DISCOURSE 29

WHAT IS THE RADHASOAMI FAITH AND WHAT CAN ONE GAIN FROM ITS PRACTICES OF SURAT ŚABDA YOGA

1. The Radhasoami Faith explains the secret of the Supreme Being and of His Abode and shows the path by which the spirit can reach its Supreme Being and its own

Father and Mother from where it descended in the beginning of creation and also teaches the method of traversing that path.

2. This spirit after separating from its Original Abode got entangled in the net of *Kal* and *Maya* within the three *Lokas* and having been imprisoned in the *Pind* and getting entangled in the enjoyments of the mind and the senses is undergoing pains and pleasures of all sorts in this region. Hence the Radhasoami Faith, in order to free the spirit for ever from its miseries, emphasizes the Omnipotence and the Grace and Mercy of the True Supreme Being Merciful Radhasoami and makes people surrender themselves firmly to Him. This enables the spirit, which has to traverse the path, to proceed on it with great ease and the journey is performed in comfort and the Grace and Mercy of the Lord always accompanies it and the obstructions created by *Kal* and *Maya* are easily removed. This Faith is a natural religion i.e. the True Path for meeting the True Supreme Being is explained as being in accordance with the laws of Nature. In other words, just as in the beginning the creation began with the descent of the first spirit from the Original Abode, the Radhasoami Faith teaches the method of the return or ascent of the spirit in the same manner and by the same path. And it happens at the time of death in the case of every *Jiva* that the withdrawal of the current of the spirit begins from the toes of the feet and is observed upto the point of the turning of the pupils of the eyes and along with this withdrawal, it appears that the energy of the body and of the senses is decreasing and is being withdrawn. In the same manner, at the time of the spiritual practices the return of the spirit and the mind of the devotee engaged in *Surat Śabda Yoga* and their withdrawal upwards would take place with perfect ease and if the practices have been performed correctly and with zeal, the devotee would one day reach the brink of death and conquer it. And if one is not able

to do spiritual practices so successfully, even then he would be able to clear to a great extent the path which he would traverse at the time of death and would be able to protect himself from worldly pains and pleasures and from suffering at the time of death.

This path and this method have not been devised or discovered by man. Its secret and its teachings have been revealed by the True Supreme Being Himself Who incarnated Himself as Sant Satguru on account of His Great Mercy on the *Jiva*.

3. Whoever joins this Faith and after being initiated in the *Surat Śabda Yoga*, engages in its practices, is assured of protection under the Feet of *Sat Purusha* Merciful Radhasoami because the current of *Śabda* constantly flows from the Original Abode of the spirits through every region on the way to the place where the spirit is located in the body and from where it performs all the physical and worldly activities. And the person who gets to know the secret of that current and of the sound which accompanies the various currents and who has been taught the method of applying his mind and spirit to that sound and of making them ascend higher with its help, really learns the method of establishing contact with the Supreme Being and of ascending to higher regions with the help of the current of *Śabda* and his spirit can, by the same method, have contact with the Holy Feet of the Supreme Being whenever it so likes and can have the joy and bliss of *Śabda* and with the help of that current of *Śabda* and by gradually performing the practices, reach the Original Abode.

4. It appears quite evident from what has been stated above that the purpose of the Radhasoami Faith is to remove the spirit from the region of pains and pleasures and births and deaths and to make it reach its Original Abode which is the Abode of greatest happiness and greatest bliss. In

other words, the purpose is to remove the spirit from *Pind* and *Brahmanda* which are the regions of *Kal* and *Maya* and make it reach the Region of the Merciful i.e. the Region of Saints or the *Nirmal Chetan Deśa* so that the spirit may escape from the troubles caused by *Kal* and may attain eternal happiness and eternal bliss in the Region of the Merciful and itself become immortal and eternal.

5. On the other hand, the condition of the other religions prevalent in the world is such that they keep the spirit in some higher or lower place or midway in this region of *Pind* and keep it entangled some time in happiness and some time in unhappiness and thus birth and death may never come to an end for it. As a matter of fact, these religions could not know the complete secret of the creation or about the True Supreme Being or His Eternal Region. And it is for this reason that these religions do not say anything about the Region beyond the Region of *Kal* and *Maya* nor do they teach and explain the method of going beyond it. This would become quite clear from the illustration given below.

ILLUSTRATION

Water really existed in the form of gas and then changed into the form of air, then into cloud and then into vapours and ultimately it rained as water, and then became quite solid in the form of ice and lost all its mobility. And when this ice is heated, it is converted into water, then into vapours i.e. steam, then into cloud and then air and then gas and ultimately it disappears and goes back to the highest place where it existed originally.

6. It should be understood now that the Religion of the Sant Satguru i.e. the Radhasoami Faith teaches the method of taking the ice (i.e. the *Jiva*) to its Original Abode and converting it into the form of gas so that it may

get free from destruction, dryness, heat, purity and impurity and from change i.e. from birth and death and coalesce into its original form which always stays the same and thus get freedom from all troubles. The word 'change' has been used to indicate the possibility of the spirit having one condition or form at one time and another at another time and the same is the idea of birth and death, for they mean giving up one body or form and assuming another.

7. All other religions keep the ice and water in the various forms and conditions of this region or keep it entangled in books or literature in which the true account of the Original Forms and the Abode and of the method of attaining it is not even mentioned and they merely teach the method of maintaining conditions of purity in this very region and attaining some comfort for some time but real and complete purification and protection from troubles i.e. perfect comfort cannot be achieved by that method howsoever sincerely one may follow it. Nor can this method be followed by anyone as successfully as it should be. It is mostly for this reason that all *Jivas* appear to be helpless and unsuccessful. Neither do they know their Original Abode or the Original Form, nor do they know the method of attaining that Original Abode.

The Supreme Being Merciful Radhasoami has explained very clearly the secret and the method and has also stated the same in His writings. It is now left to the *Jivas* to accept His statements after proper consideration or not.

There is no force or compulsion in the Radhasoami Faith nor is anybody offered any attraction or threatened in any way. Of course, the secret of the Religion is told and explained by means of discourses and writings. Those who are fortunate, accept the teachings and get the reward during their life-time, i.e. they are protected to a great extent from pain and pleasure even in the world and at the time of death they leave this world without any trouble.

And those who do not accept the teachings, suffer considerably from pain and pleasure of this world and of the physical body and go with eyes closed and unsconcious at the time of their death and suffer internally from various kinds of tortures on the way.

But even in this, the 'Will and Pleasure' of the Lord plays its part. Whoever is ordained to achieve salvation early, understands the teachings soon and accepts them and those in whose case the achievement of salvation is still far off, throw away the teachings and do not accept them.

DISCOURSE 30

LIKE THE BODY, MIND AND SENSES THE SPIRIT ALSO NEEDS FOOD AND VITALITY

1. All people want to eat and drink well and do so, so that their body and at the same time their mind and senses may have greater vitality. And if food is not available, the entire body and all its parts become weak and inactive and the functions they have to discharge cannot be discharged satisfactorily.

2. The essence of whatever man eats or drinks reaches the entire body and every part of it through the blood and becomes the food of the body and provides energy to it. In the same manner, fresh air, strolls in gardens and orchards etc. and listening to music or musical instruments provide freshness and vitality to the mind and senses.

3. Besides the thing one eats or drinks, sees, listens to and smells, every man takes somethnig for the maintenance and strength and comfort of his body from the *Tattvas* and the three *Gunas* in their subtle form and from light

and electricity etc. but the spirit gets very little energy or does not get anything at all from all these things. As far as possible the spirit takes just a little help and energy from the *chidakaśa* of its region just as the body and mind of men take help from the *Akaśa* of this region.

4. The spirit can get better food and help which may give it happiness, strength and freshness only when a man makes the spirit ascend higher by means of the practices of the *Surat Śabda Yoga*, and by means of these practices enables the current of the spirit to contact the current of ambrosia which flows from higher regions.

5. When the spirit gets such happiness and energy on going to higher regions, the spirit finds itself very fortunate and praises the *Guru* again and again with Whose Grace it had succeeded in getting all that bliss and joy by means of the *Surat Śabda Yoga* and gives expression to its extreme gratefulness to the Satguru.

6. The spirit clearly feels during the spiritual practices that the joy or bliss which it experiences on coming into contact with the current of the *Śabda* (which is the current of Ambrosia and Light) is not available in this world. To the extent the spirit makes progress in spiritual practices i.e. to the extent the spirit ascends to higher regions, to that extent would its bliss go on increasing day by day and the condition of the devotee would go on changing. The condition changes so much that the enjoyments of this world and positions of authority and command do not attract him at all, and his love and faith in the Feet of Merciful Radhasoami becomes deeper and greater than before and the pains and pleasures of the body and the world affect him very little on account of the Grace of the Supreme Being and the internal bliss that he obtains and if one attains some high region, they do not affect him at all.

7. Besides the benefits mentioned above, the devotee

who practises the *Surat Śabda Yoga* feels much less trouble at the time of sickness and death, for the path by which the spirit goes at the time of death is seen by him to some extent during his lifetime and he knows fully well the conditions on the path. He therefore traverses that path with great happiness and joy at the time of his death and becomes very happy on experiencing the Grace and Mercy of the Supreme Being and praises his good luck.

8. It appears desirable for all persons, whether men or women, that just as they work day and night to provide food and strength to their body, mind and senses, they should without fail make at least some effort to provide food and strength to their spirit, otherwise they will have to undergo very great and unbearable trouble and will have to suffer great pain at the time of death and repentance at that time would be of no avail.

If people spend twenty to twenty-two hours in worldly activities, it is necessary for them to spend two, three or four hours daily for the benefit of their spirit which provides vitality to the body, mind and senses. If they do this work with sincerity, they would themselves experience its benefit in a short time and would also come to know of the presence of the True Supreme Being within themselves and of His mercy and then they would have full faith and love in the Feet of the Supreme Being and would then gradually have internal proof of their true salvation being achieved.

9. It appears necessary that everyone should do this work. If a man would perform the practices of the *Surat Śabda Yoga* during his lifetime even to some extent, he would also be saved from the cycle of births and deaths and taken to some higher region. Whoever, on account of being entangled in the enjoyments of the world, would not learn and perform this spiritual practice, would take birth in higher or lower forms of life according to his actions and would suffer great

pain at the hands of the agents of the Lord of Death and would continue for ever to undergo the pain of birth and death.

DISCOURSE 31

THE MIND AND SENSES ARE BROUGHT UNDER CONTROL BY THE PRACTICE OF SURAT ṠABDA YOGA

1. All *Mahatmas* and the Founders of all the religions have stated that as long as the mind and the senses are not brought under full control, one cannot have knowledge of the True Region i.e. the Region of the Supreme Being.

2. And everyone of these *Mahatmas* has written about the various methods for the effacement of the mind and desire (i.e. the desire for worldly things) or for removing them but none of these methods is such as could be practised continuously by both householders and ascetics without any danger or risk and the result of which could be experienced during one's own life-time.

3. People have generally given to the practice of *Pranayama* a position superior to all other methods and have stated that the mind and senses can be brought under control with the help of this practice. This is of course correct but the performance of this practice i.e. the restraining of the *Pranas* cannot be done properly by anybody and because of the danger and possibility of illness involved in it, nobody has the courage and the strength to perform these practices and particularly at the present time nobody, whether a householder or a *Bhesh*, can perform these practices successfully.

4. Hence observing this condition of the world, the

Supreme Being *Sat Purusha* Merciful Radhasoami assumed the form of Satguru and revealed the easy method of the *Surat Śabda Yoga* which all people, whether householders or ascetics, men or women, can practise after coming under the protection of Merciful Radhasoami and whereby they can reach the *Sat Loka* i.e. the Region of the Merciful Lord and can also escape the cycle of births and deaths and the pains and pleasures of the body and of the world and can ultimately attain, in the Eternal Region, perfect bliss which never decreases or is destroyed.

5. The method of the *Surat Śabda Yoga* consists in

(*a*) finding out the secret of the internal sound and directing one's spirit or attention within oneself to the place where the *Śabda* or sound is resounding all the time and, on contacting the sound,

(*b*) separating the different sounds and then contacting the *Śabdas* pertaining to each region on the way as the Satguru may have taught and

(*c*) making the spirit and the mind ascend to higher regions with their help and in this manner

(*d*) crossing the regions on the way and

(*e*) reaching the spirit's Original Abode which is the Region of the Supreme Being Merciful Radhasoami and then

(*f*) abiding there.

6. The extent to which one succeeds in performing these practices with the grace of Merciful Radhasoami, to that extent would his mind and spirit withdraw inwards and proceed in the direction of the higher regions of the *Pind* and thereafter of the *Brahmanda* and then even beyond them in the region of the Merciful Lord i.e. the Region of *Sat Purusha* Radhasoami and thus day after day would the devotee forget his body, his senses, his mind and even the whole world.

7. Whoever succeeds in reaching even one stage higher would, to the extent of the ascent of his spirit, succeed in bringing his mind, body and senses under control and to the same extent would he be able to have the vision of the Supreme Being internally i.e. in the first stage, of *Atma* and *Paramatma* and in the second stage, of *Brahma* and *Para-Brahma*, who is Lord of the three *Lokas* and in the third stage, of *Sat Purusha* Radhasoami Who is the Supreme Being and is Omnipotent.

8. The expression '*Param Tattva*' is the name given to True *Śabda* which manifested itself in the beginning from the Feet of *Sat Purusha* Merciful Radhasoami and from the spirituality of which the entire creation has come into existence and the word '*Tattva*' here means '*Anhad Śabda*' which issued forth from the region of *Brahma* and with the spirituality of which the creation of the three *Lokas* is being maintained.

In this manner the devotee engaged in the practices of the *Surat Śabda Yoga* on attaining the *Tattva* and then *Param Tattva* can attain the ultimate good of his *Jiva* i.e. he can accomplish his object.

9. It is necessary here to state that if the devotee of the *Surat Śabda Yoga*, with the strength gained through his practices, can, whenever he so likes, make his spirit contact the current of *Śabda* and make it ascend higher and then if his body, mind and senses can be brought under his control to some extent or completely, he will be free to allow to them as much energy as he may consider proper at any time and make them do any work or may not use them at all.

10. At the same time it would be necessary that he should attend the Satsang of the Satguru with full attention externally and internally and have his mind and senses completely subdued in the association of the Satguru or the

Sadh so that there may be no desire left in them for the enjoyments of this world and hereafter. Then alone would his object be achieved, and this can be achieved gradually by attending the Satsang and performing the practices. One should not make haste, because if the mind and the senses are not put right and cleansed, they would not be able to go beyond the *Akaśa* and then they would create obstruction in the practices by indulging in various kinds of thoughts.

DISCOURSE 32

STRONG INCLINATION OF THE MIND TOWARDS THE WORLD AND METHOD OF RESTRAINING ITS IMPULSES

1. The natural inclination of the mind through its senses is towards the world and its enjoyments and all the existing objects of *Maya* and articles of various kinds and also various other things of new kinds which are manufactured one after the other, attract the senses towards themselves and along with them the current of the mind. It is for this reason that the mind and the senses always remain fickle.

2. From the time a man is born, he continuously sees the objects of *Maya*, his relations and the people dear to him and the practice of listening to and understanding worldly matters increases day by day and he gets the joys and pleasures of the senses and, as his age and understanding increase, the desire for these enjoyments grows in his mind and he learns the method of satisfying those desires and satisfies them and thoughts of the world only fill his mind and new thoughts also crop up.

3. Thus all the people remain entangled in the

activities of the world and engage in all kinds of methods and hard work for the attainment of worldly things and when they obtain them, they feel happy on account of the success of their labour and consider themselves big and lucky people. Then they increase their desires and become greedy and get ready to put in more effort and hard labour.

In short, people spend all their time in the activities of the world and waste all their lives in the desire for the enjoyments of the mind and senses and in the anxiety to fulfil those desires and due to attachment with their families and their relations, they always work hard to make them happy and keep them pleased.

4. Thus naturally thoughts of all *Jivas* become more and more worldly and their minds always think about obtaining success in worldly activities or obtaining name and fame and praise other people or talk ill of them without proper investigation and do not think of their own defects.

5. If any *Jiva* from among them happens to come to the Satsang of the Saints and, on listening to the explanations about the Faith and understanding its secret, gets ready to perform the practices, he finds it somewhat difficult in the beginning to apply his mind and attention to the Holy Name, the Holy Form and to the *Śabda* because of his old nature and engagement in worldly activities and thoughts about the world and its enjoyments appear again and again in the form of ideas and trouble him at the time of the practices and do not allow him to experience as much pleasure in *Bhajan* and *Dhyan* as he should.

6. Besides, thoughts pertaining to their learning and intellect crop up during practices and Satsang in the minds of those people who possess some learning and whose minds and intellects are filled with thoughts and ideas of different kinds about the learned people of the past and do not allow them to have full faith in the discourses of the Saints.

7. Merciful Radhasoami, in order to remove all these obstructions has mercifully suggested the method that, as far as possible, one must devote at least some time to *Bhajan*, *Dhyan* and *Sumiran* and Satsang and the study of the writings of the Saints and, as far as possible, keep his mind away from useless things of the world and restrain it within. The mind would then gradually become steady and purified and the devotee would experience some joy or pleasure within himself and if this practice is continued, the condition of the devotee would go on changing day by day and the internal joy and pleasure would go on increasing and the desire for the enjoyments of the world would gradually decrease.

8. It should be noted that the mind can do only one thing at a time i.e. only one current of energy can issue from the mind at one time and function, whether that work pertains to *paramartha* or to the world.

The direction of the current which performs the activities of the world is towards the senses i.e. downward and, according to the Religion of Saints, the direction of the current for *paramartha* is upward.

9. The current for religious activities prevalent in the world (i.e. religious activities as are performed in other religions) flows outwards through the sense-organs or downwards internally towards the heart or the navel.

According to the Religion of Saints, this current which is outward in character pertains to the world and the current which flows towards the heart or navel within man is also considered outward in character according to the Religion of Saints, if it has no connection with some higher region in the forehead and, with the exception of some purification of the mind and the senses, no other benefit in the form of the ascent of the spirit and the mind towards higher regions can be achieved through it.

10. The Saints declare that as long as the spirit and

the mind do not leave their present location in the body and gradually rise to higher regions i.e. the Region of *Brahmanda*, real and lasting purification and real internal joy and pleasure would not be achieved and filth of worldly desires and avarice which covers the mind and the spirit will not be removed. Hence it is desirable for all *Jivas* that they should understand the secret according to the Religion of Saints and, after learning the method of the *Surat Śabda Yoga*, should perform the practices to make their spirit and mind gradually ascend towards the Region of *Brahmanda* and then the inclination of the mind towards the world would be reduced day by day and the mind, on getting the bliss of *Śabda* internally, would begin to ascend towards *Brahmanda* and then true detachment from the world and true love for the True Supreme Being will be attained by him.

11. It is therefore stated that the person who earnestly desires to detach his mind and senses from the enjoyments of the world and wants, with feelings of love, to make his spirit and mind contact the Holy Feet of the Supreme Being, should always keep watch over his mind and its impulses i.e. he should keep in view the impulses which arise in the mind. He should check all such worldly impulses as are useless and if any spiritual impulses arise, they should be encouraged and strengthened.

12. Worldly impulses can be restrained as stated below. When one feels some impulse arising in the mind, he should immediately direct the current of his mind and spirit upwards and fix it at the first region with the help of the Holy Name or the Holy Form or the *Śabda*, according to the secret of the various regions indicated in the Religion of Saints, and should keep it pinned there. If he does so, the direction of that current which was downwards and towards the sense-organs would immediately turn upwards and worldly impulses would disappear or be destroyed

and the devotee would get some internal joy of higher regions.

13. The pleasure one gets in the *Sumiran* of the Holy Name and in the Contemplation of the Holy Form, if this is done at a point above the eyes, and the pleasure which one gets on hearing the *Śabda* or spiritual sound of the first region (i.e. *Sahasdal Kamal*) or of the second region (i.e. *Trikuti*) is so great that it pulls the current of the mind towards itself and removes it from all other sides and if the pleasure is greater, the current of the mind would begin to flow continuously in that direction and wouldstay there and give very great pleasure for a short time but if attention given is comparatively less, the pleasure also would be less. Even then the flow of the current in the other direction i.e. towards the senses and downwards would be stopped or reduced so that it would not be able to engage in any activity of the senses etc.

14. When it so happens that the devotee is not mentally strong enough to turn the direction of the current of the mind i.e. it does not ascend upwards with the help of the Name, Form or *Śabda* and continues to flow outwards, the force of the current in the downward direction would be reduced at least to some extent in this tug of war and if its direction is not changed, its downward activity through the senses would be somewhat weaker and feeble or it would be reduced.

15. And if the devotee finds himself helpless at some time and the current of his attention flows towards the senses with great force and his attention does not turn upwards towards the Holy Name, Holy Form or *Śabda*, the devotee should, after the flow of the current in this manner, feel repentant and ashamed in his mind and pray in the Feet of Merciful Radhasoami for forgiveness and become careful for future. Even in these circumstances, the effect of the activity of the current would be considerably reduced

i.e. the result of that activity would be very feeble and if the devotee continues to be careful in future, he would be pardoned also.

16. In this manner, the progress of the devotee would gradually continue i.e. his mistakes would always be forgiven on the condition that with a sincere mind he continues his efforts for turning the direction of the current and feels repentant and ashamed over his mistakes and also prays. He would then achieve internal purification day by day, i.e. his mind and attention would be purified and become more and more quiescent and one day his spirit would go beyond the limits of *Maya* and, with the Grace of the Satguru and Merciful Radhasoami, reach the Region of the Merciful Lord i.e. his Original Abode.

शब्द

सुरतिया मान तजत, आज सतसँग में रस पाय ॥ १ ॥
मन का सँग कर हुई दिवानी, भोगन में लिपटाय ॥ २ ॥
जगत बासना नित्त बढ़ावत, दुक्ख सहत फिर फिर पछताय ॥ ३ ॥
करम धरम सँग हुई बावरी, देवी देव पुजाय ॥ ४ ॥
तीरथ बरत जगत ब्यौहारा, नित्त करे सिर करम चढ़ाय ॥ ५ ॥
सन्तन की बानी नहिं पढ़ती, मोह जाल में रही फँसाय ॥ ६ ॥
भाग जगा गुरु सन्मुख आई, निज घर का उन भेद सुनाय ॥ ७ ॥
जग का झूठा खेल पसारा, बहु बिध गुरु ने दिया समझाय ॥ ८ ॥
समझ बूझ सतसँग में लागी, मान बड़ाई तज दई आय ॥ ९ ॥
गुरु से प्रीत करत अब साँची, सुरत शब्द की कार कमाय ॥ १० ॥
घट में निरख बिलास नवीना, गुरु चरनन परतीत बढ़ाय ॥ ११ ॥
चरन सरन राधास्वामी हिये धर, लीना अपना काज बनाय ॥ १२ ॥

ŚABDA

Suratiyā mān tajat, āj Satsang men ras pāye. 1
Mana kā sang kar huyee divānī, bhōgan men lipṭāye. 2
Jagat bāsnā nitt baṛhāvat, dukkh sahat phir phir pachhtāye. 3
Karam dharam sang huyee bāvarī, devī dev pujāye. 4

Tīrath barat jagat byohārā, nitt kare sir karam chaṛhāye. 5
Santan kī bānī nahin paṛhtī, mōh jāl men rahī phansāye. 6
Bhāg jagā Guru sanmukh āyee, nij ghar kā un bhed sunāye. 7
Jag kā jhūṭhā khel pasārā, bahu bidh Guru ne diyā samjhāye. 8
Samajh būjh Satsang men lāgī, mān baṛāyee taj dayee āye. 9
Guru se prīt karat ab sānchī, Surat Śabda kī kār kamāye. 10
Ghaṭ men nirakh bilās navīnā, Guru charnan partīt baṛhāye. 11
Charan saran Radhasoami hiye dhar, līnā apnā kāj banāye. 12

Translation —

The devotee gives up his pride as he has experienced the joy of Satsang today. 1

He had become almost mad in his association with the mind and was entangled in the enjoyments of the world. 2

The desires of the world increased daily and he suffered many troubles and repented again and again. 3

He performed various *karmas* and engaged in various religious ceremonies and was almost mad in these and worshipped gods and goddesses also. 4

He engaged everyday in visiting holy places, in fasts and other worldly activities and thus increased the load of *karmas* over his head. 5

He did not read the writings of the Saints and was entangled in worldly attachments. 6

When fortune smiled upon him, he got an opportunity to come before the Satguru and the Satguru gave him the secret of the Original Abode. 7

The Satguru explained to him in different ways the unreality of the activities of the world. 8

The devotee, after understanding all this, joined the Satsang and gave up all feelings of pride and desire for name and fame. 9

He has now developed true and sincere love for the Satguru and performs the practices of the *Surat Śabda Yoga*. 10

He now enjoys sublime bliss internally and this has increased his faith in the Feet of the Satguru. 11

The devotee has thus, by surrendering himself to Merciful Radhasoami, accomplished his object. 12

DISCOURSE 33

True and Perfect Guru cannot be recognised soon. Hence the Devotee should first behave towards Him as towards a Sadh and attend His Satsang and perform the practices and then he would recognize Him to some extent after some time

1. The importance of the Satguru has been emphasized very greatly in the Religion of Saints and in the writings of the Saints. And the word 'Sant Satguru' is used for those *Sat Purushas* who have reached the *Sat Loka* and the Region of Radhasoami and have become one with the *Sat Purusha* and Radhasoami. However much praise may be offered to them, it would always be insufficient.

2. Such Satgurus are rare to find and if one comes into contact with Him, one does not generally recognize Him, for worldly people are not capable of recognizing True and Perfect *Mahatmas*.

There is such a large number of *Gurus* in this world and as all of them are desirous of getting wealth and honour, it is very difficult to find out the true and perfect *Guru* among them and recognize him as such.

3. If after reading books and finding out from them the distinctive signs of *Mahatmas* anybody wants to test a true Satguru with the help of his learning and intellect, it is not possible for him to do so. Hypocritical and false *Gurus* may deceive people by assuming the form of the *Guru* for a short time, but true and perfect *Gurus* do not assume any form and they live simply like ordinary *Jivas*.

If anybody wants to see the supernatural powers or miracles of True *Gurus*, the latter do not, under any circumstances, show any miracles or powers either by means of their discourses or in any other manner nor do they have any desire for wealth or honour from any *Jiva*. Thus it is very difficult to recognize them.

4. False *paramarthis* i.e. people of the world want to have faith in and believe in a *Guru* only on seeing some extraordinary feat and supernatural powers and some miracle but *Gurus* are not permitted to show miracles etc. to such *Jivas*, for if any supernatural powers are shown to them, they would not want anything except some worldly object like children, wealth and health. These people have no desire for *paramartha* and if on the advice of some other person they express any desire for *paramartha*, they would demand that they may be shown some sort of supernatural powers or the vision of the Lord or some light within them within a day or in a very short time. They will have faith if all this is done as they desire, otherwise they would call *paramartha* as false *paramartha*, true Satsang as a place of deception and true *paramarthis* who have love and faith in the *Guru* as ignorant, foolish and selfish people and flatterers and would therefore insult them and, considering them in their own mind to be of low status and low intelligence, would hate to associate with them.

Besides, it is not the *Mauj* (i.e. Will and Pleasure) of the Supreme Being to allow such *Jivas* to join the True Satsang because such people create obstruction in the Satsang and true *paramarthis* suffer loss to some extent in the association of such *Jivas*.

5. The Satguru or the *Sadh Guru* always helps those who are true *paramarthis* and if they believe their discourses as correct and continue attending Satsang and performing spiritual practices, such *Jivas* would be able gradually to recognize the Perfect *Guru*. But as long as they would not

have sufficient internal purification and true love for the True Supreme Being in their mind, this recognition would not be dependable, nor would it stay permanently.

6. The meaning of the expression 'internal purification' is that there should be no desire left in the mind for the enjoyments of the world, nor should the mind hanker after them.

Necessary and reasonable desire for the maintenance of one's own self and family on an average scale i.e. on the scale of middle class people does not create so much obstruction in the attainment of true *paramartha*, but if the mind is filled with different kinds of desires and these desires increase daily and the devotee remains engaged in his efforts to fulfil those desires, his mind would become dirty. And it is difficult for such a mind to have true love and faith in the True Supreme Being or True *Guru* and also to recognize and appreciate Their Grace.

7. Even if a true desire for meeting the True Supreme Being has arisen in the mind of a man and by his good luck i.e. by the Grace and Mercy of the True Supreme Being he has joined the true Satsang of the True Saints, this desire would take some time to become strong and lasting. And his desire for the world which has filled his mind during his past lives would only gradually be reduced and then removed. In other words, to the extent that he listens to the Discourses in the Satsang and understands them and performs the practices internally and gets pleasure in them, to that extent his regard and love for the world would decrease and true love in the Feet of the True Supreme Being and True *Satguru* would increase. This cannot, however, be achieved in a short time. The condition of the mind would change only gradually and his intellect would develop clear understanding and his way of life also would improve accordingly.

8. Hence, it is desirable for every *paramarthi* that he

should first learn the secret of the Region of the True Supreme Being Merciful Radhasoami and after due enquiry and investigation of the merits of the Radhasoami Faith i.e. after understanding its loftiness and profoundness and the importance and the great superiority of the practices of the *Surat Śabda Yoga*, attend Satsang and perform the practices and with faith in the True Supreme Being and in the omnipotence of Merciful Radhasoami i.e. having full faith in Him, should awaken and increase his love and faith as much as possible and should practise the *Surat Śabda Yoga* internally according to His instructions. If he does so, the faculty of intuition would gradually awaken within him and he would, without any effort on his part, come to know, on account of the internal practices, the benefit of all *paramarthi* activities and actions.

9. At first it would suffice if a true *paramarthi* has in his mind faith in the Supreme Being Merciful Radhasoami and in the practices of the *Surat Śabda Yoga* and makes a beginning with this. And externally he should attend the Satsang of the *Guru*, Who knows the secret of the *Śabda* and performs the practices of *Śabda*, or of His Satsangi and if he does not get an opportunity to associate with any of them daily, he should everyday read the writings of the Saints intelligently and internally perform the practices of the *Surat Śabda Yoga*. After some time he would come to realize the truthfulness and greatness of his *Guru* and of the path of the *Surat Śabda Yoga* and he would also get internal experiences with the Grace of Merciful Radhasoami, whereby he would be able to recognize the True *Guru* to some extent. If one continues to perform the practices in this way, his love would awaken and his faith would increase and he would begin to appreciate the high status of the *Guru* and the power wielded by *Śabda* and he would feel the Grace of Merciful Radhasoami within himself and would experience His protection and support, both internally and externally.

10. When the devotee achieves the above-mentioned

condition, he should go on increasing his love in the Feet of the Satguru and should take advantage of His *darśana*, *seva* and Satsang. But as long as he does not get internal experiences and does not get pleasure in the practices and it does not increase gradually and the devotee does not feel within him the mercy and protection of the Supreme Being, he should have love and faith in the Feet of the Supreme Being Merciful Radhasoami Who is present at all times and everywhere within every devotee and should till then continue the spiritual practices with the help of His Grace and Mercy. And he should accept the *Guru* (i.e. his teacher) as superior to himself and as his well-wisher, and, whenever an opportunity is available or it is possible to do so, he should attend His Satsang and remove his doubts, delusions and misunderstandings with His help and thus go on increasing his love and faith in the Feet of Merciful Radhasoami.

11. Worldly people and worldly *Gurus* are afraid of calumny as they wish that their disciples may not leave them and there may be no difficulty in increasing the numbers of their disciples in future, but True and Perfect *Gurus* knowingly arrange for their own calumny so that worldly people may not come to their Satsang, and only true *paramarthis* who take calumny as a proof of true *paramartha* and engage in *paramartha* with great zeal, may attend their Satsang.

12. A true *Guru* does not desire that there may be large crowds in His Satsang and that His name may become famous, but He wants that only true *paramarthis* should join His Satsang even though their number may be very small. Ordinary *Jivas* of the world themselves remain at a distance from their Satsang on account of their calumny and are afraid of coming to the *Guru* on account of the fear of being calumniated by worldly people.

13. It is desirable for a true *paramarthi* to believe in the

discourses that he hears only after understanding them thoroughly and critically examining and verifying them and as he gets internal experiences and enjoys them, he should increase his love for the Satguru accordingly. Love and faith which develop at the instance of others are not quite dependable, because at the time of trouble or when people criticize, such love and faith get shaken and the belief of the devotee is undermined.

14. It is man's nature that if he gets into some trouble, or suffers loss in worldly things, or hears some unfavourable comment from people opposed to *paramartha*, his belief is shaken and he raises doubts and suspicions about the *Guru*. It is therefore desirable that as long as one does not have full faith in Him, one should treat Him as *Sadh* i.e. he should have faith in Him just as one has in a person who is more proficient in practices than himself and should not believe in Him as Satguru. He should increase and confirm such faith in the Feet of Merciful Radhasoami Who is the Supreme Lord (and all the names e.g. Sant Satguru and *Guru* are His) and should believe Him to be the Creator and Sustainer of all and pray for His Mercy and Grace at all times. He would himself gradually change the condition of such a devotee with His Grace and would make him behave with as much love in His Holy Feet and towards the *Guru* and *Sadh* as he should have and would gradually open his inner eye i.e. would increase his power of understanding by awakening his faculty of intuition. It is then that he would himself come to know the high status of Merciful Radhasoami and the *Guru* and he would then be able to behave with as much true faith in Merciful Radhasoami and the *Guru* as he should.

DISCOURSE 34

Grace of the Supreme Being on the Jivas and their carelessness and indifference towards Him. The desirability and necessity of every Jiva feeling that Grace and performing his devotion according to the instructions of the Sant Satguru and securing the benefit of his true salvation

1. The True Supreme Being, by His Grace, has provided the *Jiva* on this earth with many tools, viz. the ten sense-organs and the four *Antahkaranas*[1] by means of which he may earn his bread and secure objects for the enjoyments of his senses and thus get joy and pleasure.

2. Sense-organs are of two kinds, viz, (*a*) *Jnanendriyas* i.e. knowledge-senses, viz, eyes, ears, nose, tongue (taste) and *tvacha* i.e. the sense of touch in the skin and, (*b*) *Karmendriyas* i.e. organs of physical action, viz, hands, feet, tongue (speech), and the organs for passing urine and stools. The four *Antahkaranas* are the four faculties of mind i.e. faculties of thought (*Mana*), memory (*Chit*), discrimination (*Buddhi*) and egoism (*Ahamkara*).

3. It is with the help of these fourteen different instruments that man performs various kinds of activities, makes new things, writes books of knowledge, does jobs involving labour and art, reads and writes and performs various functions in the world and arranges for his food, drink and clothes and provides for enjoyment of tasteful and other sweet things by earning money through these activities.

4. One should consider how grateful man should be to, and how he should serve with all his heart and mind that Supreme Being Who has given all these instruments and

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1. Vide Note 2 on page 52.

also intelligence and strength to enable him to use the instruments.

5. That True Supreme Being is All-Merciful and Bountiful and is always merciful to all *Jivas* whether they understand it or not or are grateful to Him or not for His Mercy and Bounty, and takes all care and gives all protection to them all as may be necessary.

6. Besides these instruments in the human body, the True Supreme Being has provided many things outside the human body also for the comfort of man and living beings, e.g. Sun, Moon, Water, Air, Fire, Light and Electricity etc.

7. That True Giver and Merciful Supreme Being, Who is the True Father and Mother of all, does not want any service or *seva* or any act of gratefulness or its expression from the *Jivas* in return for all His Grace and Mercy nor does He care at all for such things.

8. It is the duty of, and necessary for, those *Jivas* on whom the True Supreme Being has bestowed an intellect which has the power of discrimination and differentiation and the power to understand gain and loss and the power to recognize the Creator by seeing the creation and the objects of creation, (*i*) that they should find out where the Original Abode of the spirit is and what kind of pleasure and bliss is available there and examine the difference between the bliss of that region and the pleasure on this earth where the spirit has got tied town with the body, mind and senses, and (*ii*) to find out what is the Form of the True Father and Mother, the True Supreme Being and of His Region and what one can gain by meeting the Supreme Being and what the loss in keeping at a distance from Him would be and how can that distance be removed i.e. in what manner and by what method can the spirit reach its Original Abode.

9. And though that Supreme Being is not in need

of any gratefulness and service from the *Jivas*, yet it is desirable for them in their own interest and for their own good always and at all times to express their gratefulness for His Mercy and Bounty. If they do so, love and faith for the Supreme Being would be enshrined in their mind and would increase and on account of that love, internal peace and a sort of joy would develop within them which would give strength to their spirit.

10. It is observed in the world that if a man treats another person with kindness and helps him at the time of trouble or sympathizes with him or advances money in time of his need, that person feels considerably grateful to him and blesses him from his innermost heart and, as far as it may be possible for him, he is always ready to serve him, his children and his relations and renders service to him whenever he gets an opportunity and becomes extremely happy by making some return for his help.

11. As the spirits i.e. all the *Jivas* are *anśas* of that Supreme Being, it is in their nature and it is also the practice among them that they help each other in times of trouble and hardship and the other feels grateful and in return offers love, affection and service. Every man should, in consonance with this practice and the nature of the *Jivas*, have in his mind gratefulness for the Mercy and Bounty of the True Supreme Being and should have in his mind love and faith for Him and a desire to render service to Him and this should be fully and completely expressed. But this is generally not the case i.e. it has rarely been observed that people are grateful towards the Supreme Being.

12. The reason is that first of all the Supreme Being is not visible to anybody nor can He be found and if He manifests Himself anywhere, one is not able to recognize Him and the people are ignorant of the Order that He has given in this connection.

13. The Supreme Being has said that He abides in the hearts of His true lovers and His devotees wherever they may be and if anybody wants to search for Him at any other place, He would not be found, for He abides in the hearts of His beloved devotees and that He should be searched for there. If anybody wants to offer service or show love and affection for Him, he should offer the same to His True Devotee, and then all that service will be deemed to be His service. And whatever love and faith is shown to His beloved devotee, would be considered as love and faith shown to Him and He would reward the same.

14. Proof of this is available in the world also very clearly inasmuch as if anybody loves the child of a person and offers him something to eat and drink and also clothes, then the parents of that child become very pleased with that person and they themselves try to return that service. In the same manner, whoever helps and does good to miserable and poor people (who are all the children of the True Supreme Being), is blessed with the pleasure of the True Supreme Being and other people also feel happy on seeing him help others and also assist him as far as possible. If one performs such actions without any selfish motive, the Supreme Being grants him in return, love and faith in His Feet or grants him happiness in this life or hereafter. This is what happens in the case of good done to ordinary *Jivas*, but the reward for service rendered to the lovers of the Lord who are His special and beloved children or are His own Form to some extent cannot be described or written. Granting of salvation in return for such service is almost an insignificant reward. In reward for such service of the Beloved of the Lord, performed without any selfish motive, one is blessed with the Vision of the Supreme Being and a seat in His Original Abode.

15. And the Supreme Being has stated that His devotees and lovers are His life and soul and if anybody wants to

meet Him, he can do so through them and if anybody wants to serve Him, he can do so through them and if anybody wants to serve Him through them, that service would reach Him. Such Perfect Lovers and Devotees of the Lord Who are in contact with the Supreme Being Merciful Radhasoami are known as *Saints* and those Who are in contact with *Brahma* and *Para-Brahma* are known as *Sadhs*, while those who have not reached the Region of *Brahma* but are making effort and performing practices with that object are known as Satsangis.

16. The Saints are themselves the Form of the True Lord *Sat Purusha* Merciful Radhasoami and the *Sadhs* are the Form of *Brahma* and *Para-Brhama* and true Satsangis who are engaged in spiritual practices with love and zeal are the beloved children of the True Supreme Being. The Supreme Being will be pleased with the person who serves them with the object of pleasing the Lord and has love and concern for them and, through His Grace, will grant him His devotion i.e. gift of love so that one day he may also attain the status of a *Sadh* or a Saint and get admission into His August Presence and thus become immortal and eternal and, getting free from the cycle of births and deaths, may attain perfect bliss and perfect happiness which suffer no change and ever remain the same.

17. Some people think that the Supreme Being is All-Intelligent and Formless and is not at all concerned with the loss or gain and comfort or trouble of anybody, nor do the prayers or requests of anybody reach Him, nor does He do anything Himself i.e. He is *Akarta* (i.e. Inactive) and *Nirlepa* (i.e. unaffected). Hence no service or *seva* can be done to Him.

18. This idea of the learned and the intellectual people is wrong. Of course, the True Supreme Being is both Formless and Inactive and He has Form also and He is the Creator also. If he had not assumed Form in the beginning of the creation, no form could have appeared at all in the creation.

19. The fact is that man is the noblest and the most superior being in the creation here and he has been given absolute authority and control in this world. The same form or outline which man possesses is found to exist, on a somewhat miniature or reduced scale, in all living beings e.g. in animals, birds, insects and worms etc. When the form or outline of man is observed to exist in all the lower forms of life, it should be investigated how this form of man has come into existence. In other words, this same form of man must have existed in some superior form in the higher *Lokas* and there must necessarily be some region in the creation where, in the beginning, the Supreme Being manifested Himself in some Form and thereafter the outline of that same Form of the Supreme Being has continued with slight variations in different grades of the lower creation.

20. The Sant Satguru who is the Supreme Being in Human Form and knows the secret of the entire creation, declares that form, colour and outline manifested themselves for the first time in *Sat Loka*, and thereafter as the process of creation continued by degrees in the regions of lower creation, that form was repeated in region after region.

21. It should now be realized that the Being from Whom the first manifestation of form took place is Himself the Creator of the entire lower creation and it is He Who has the Form of Love and Form of Mercy and the Formless Being from Whom the Prime Current issued is the Reservoir of Love and Mercy and of all the forms. The former Form of the Being would make it possible for us to see the Formless Being Who is His Original Form and the Reservoir and nobody can reach that Formless Reservoir without the help of this Form.

22. Hence, if anybody wants to come into contact with that Formless Being, he should first perform devotion of that First Form and reach near Him by the path which

has been revealed in this world by that First Form in the form of the *Satguru*. He can then contact the Formless Being. If he does not do so, the *Jiva* would continue to stay where it is located in the human body and though it may praise that Formless Being in any manner and speak about Him and investigate and come to any conclusions but as long as he does not follow the method and perform the practices which that Form itself revealed in this world after incarnating here as a Saint, the spirit would not be able to move at all from its seat in the human body. And thus its attachment for the body would never cease, nor would it be free from the cycle of births and deaths, nor would it be able to get admission into its Original Abode i.e. in the *Sat Loka* or the Radhasoami Region.

23. This is why all learned men and intellectuals have failed to gain anything and merely talked about things of learning and intellect and whatever they inferred about the Form of that Supreme Being or about His being Formless cannot be correct, nor did they ever know correctly about the secret of the creation. Hence the ignorance of their minds and intellects and their doubts and misgivings have not been removed at all, and it is because of this that their statements do not conform with each other. Somebody says one thing and the other says something else and yet another person repudiates that statement and states something different but all of them are entangled in mistakes and delusions and they merely guess with their intellect and make statements on that basis. They have not perceived anything with their spiritual eye. On the other hand, whetever is stated by the *Satguru* is based on what He has seen and His statement would always be the same and eternal. Neither can anybody disprove it nor can anybody take away from it or add to it.

24. All *Jivas* should therefore accept the statements of Saints, perform devotion according to Their orders, perform

with love the practices taught by Them and should proceed by the path shown by Them and first get the vision of *Sat Purusha* in the *Sat Loka* and then, with the help of *Sat Purusha*, reach the Region of Radhasoami Who is the Supreme Being and the Source and Fountain-head of everything.

25. Some people question how a person in physical body could be the Form of the Supreme Being. The Supreme Being is Unlimited, Infinite and Unfathomable while the form of the physical body is limited. This question too is due to extreme lack of knowledge i.e. ignorance, for everybody says that the Supreme Being is omnipresent i.e. is present everywhere. And if He is omnipresent, He should be present in man also though He is not visible to anybody. Whoever follows the method explained by the Saints and proceeds within himself must certainly be able to see the Form of the Supreme Being, for though that Form is concealed within covers or screens but by performing the practices, all the covers are removed and the Glory and the Refulgent Form of the Supreme Being should become visible. However, nobody knows this secret and therefore with their insignificant intellect which knows almost nothing, they express such wrong notions.

26. The presence of that Supreme Being Who is Infinite and Unlimited at every place and in every physical body can be clearly understood from the following illustration. Just as the air or *Akaśa* is present in every house and appears to be limited within the length and breadth of that house but that air or ether was never divided into parts or portions and has always been one with the air outside which is very extensive and is subtler and subtler as it rises higher and higher. This could be easily understood from the illustration of a house which may have five or seven storeys. The air and the ether of the topmost storey are extremely pure and rarefied and the air and the ether of every storey are one with the outside air and ether of the same layer or at the level of

that storey. Hence if the air of the lower storey is treated by some method so as to raise it to higher levels, it would become perfectly clean, pure and light and would be one with the air and atmosphere outside that storey and there neither can it be said to be within the house nor outside it and there is no limit to it i.e. it is the same both inside the house and outside it and is infinite and unlimited like the atmosphere on that level. In the same manner, the Supreme Being is present everywhere and in all bodies without being divided into pieces and parts and all the grades that can be said to exist in the Supreme Being have come into existence on account of contact with *Maya* and this *Maya* also came into existence at a particular point in the creation. There is no trace of that *Maya* in the *Nirmal Chetan Deśa* which is the Region of the True Supreme Being of the Saints. All these grades are present in subtle form in the body of man and the spirituality of one grade is in unison with the spirituality of the same grade outside in the creation. The spirit or unit of spirituality which descended from that pure Spiritual Form in the form of a current and came to stay in the *Pind* should perform the practices after coming into contact with the Sant Satguru Who abides in the *Nirmal Chetan Deśa* and knows its secret, and by learning from Him the secret of the path and the method of returning to its Abode with the help of that same current i.e. it should remove the covers by crossing the various stages internally, in other words, cut through those covers and rise higher up. If it does so, it would one day reach that *Nirmal Chetan Deśa* and become one with that Infinite and Unlimited Form of the Supreme Being and the limitations of the human body would not in any way obstruct or negative its existence in that infinite and unlimited form. Just as the air of a higher storey of the house is not in any way obstructed by any wall etc. of the house from being in contact with the air at that same level, similarly, the spirit of the devotee which has opened up its path from the lowest to the highest region

in its body will become one with the Formless, Infinite and Unlimited Supreme Being. Persons who can see only the external form would only see it limited within a human body and as a human being, but those who know the secret and perform spiritual practices would be able to recognize its Infinite and Unlimited Form and would behave towards it with love and respect as they would towards the Supreme Being Himself.

27. The Supreme Being is concealed within everybody as fragrance is concealed in flower and *ghee* in milk, but as long as one does not squeeze or churn it out, neither scent from the flower nor *ghee* from the milk can be taken out. But the method of churning one's self and the secret of the human body are not known to anybody, and if these are explained to them, they do not believe in them on account of their attachment for the world and its objects and for the enjoyments of the mind and the senses and they reject the true facts either in joke or by entering into discussion and thus they do not want to dispel their ill luck but on the other hand, they go on increasing it. This is why they cannot escape the cycle of births and deaths and take birth again and again and thus undergo pain and pleasure of higher and lower regions and higher and lower forms of lives.

28. People should now understand that the Abode of the True Supreme Being Merciful Radhasoami is in the highest region and it is also the Centre of the entire creation and is Infinite and Unlimited. It was from there that the Original Current manifested itself and proceeded downwards stopping at various places and bringing the creation of different grades into existence. If a person learns the secret of that Current as given out by the Sant Satguru and ascends higher up with the help of that Current i.e. proceeds step by step and region by region, he would one day reach that Original Abode and become immortal and eternal and achieve the highest bliss.

29. It is true that that Abode and that Formless Spiritual Being and the Fountain-head of Love does not stand in need of the services of anybody, but if any *Jiva* would think of the Mercy and Grace of that Supreme Being, a desire for His vision and for serving Him would surely arise in his mind and love and faith in the Feet of the Supreme Being would awaken within Him. In order to awaken that love and faith and to fulfil the desire of the *Jivas* for His service, that Formless Being assumed the Form of the Sant Satguru and appeared in this creation and thus the Supreme Being fulfilled and satisfied the aspirations of His true lovers and devotees by incarnating Himself in human form. And then day after day, by showering on them His grace and mercy more and more and by giving the secret of His Original Abode and also of the path leading to it and by making them contact the Original Current and perform the practices for traversing that path, He made them reach the Original Abode in His own company and thus achieve the highest bliss.

30. There is no method or path for reaching the Original Abode except the method that has been described above. The reason is that the True Supreme Being is Himself the Fountain-head of Love and the *Jiva* i.e. (the Spirit) has also the form of love though its love has turned in the wrong direction i.e. towards the world and the desires for worldly enjoyments, known as the net of attachment and *Maya*. Hence, as long as the *Jiva* does not, with feelings of love, establish contact with that Original Current which is the Current of Love and proceed onwards, the path cannot be traversed. And this love can be engendered in this human body and on this earth only through service of and association with the Sant Satguru, *Sadh Guru* or true devoted Satsangis in an attitude of faith and the performance of the *Surat Śabda Yoga* which could rightly be called the *Yoga* of Love, would increase that love day by day and one day make the spirit

reach the Original Abode. And as the spirit proceeds in that direction, its attachment for the world and its objects, would, of its own accord, go on decreasing gradually day by day. Those *Jivas* who are fortunate would believe this statement and derive fullest benefit from it i.e. they would, with the help and grace of the Satguru Merciful Radhasoami, achieve their true and perfect salvation while those people who are not destined to be so fortunate will not accept this statement and would therefore remain entangled in the creation of *Maya* and *Kal* and would again and again undergo the pains and pleasures of physical bodies and of the world and suffer the troubles of birth and death.

DISCOURSE 35

Condition of True Paramarthi Jivas and the grades of their love for and faith in Sat Purusha Merciful Radhasoami and the True Guru and the way this love and faith may increase day by day

1. A true *paramarthi* is one who has a strong desire to meet the True Supreme Being and to achieve true and perfect salvation of his *Jiva* and has very little desire for the objects and the enjoyments of the world and that too only to provide for his bare needs. And his attachment in those things also is very little and his attachment for wealth, children, family and relations is also not much and at least not deep.

2. Such *paramarthi Jivas* often have a feeling of restlessness and anxiety how and when they would be able to attain the vision of the True Supreme Being and also how they can come into contact with Sant Satguru or *Sadh Guru* who can explain the secret and the path leading to Him so that their progress on the path may begin soon.

3. If anybody explains the Supreme status of the True Supreme Being Merciful Radhasoami to such *paramarthi Jivas* and also gives the secret of His Region and explains the method of meeting Him, they feel very happy and extremely grateful to him and want to remain in his association as much as possible and they follow with great eagerness the method which may be explained to them for achieving the object.

4. If the secret and the description of the *path* and the Supreme status of the True Supreme Being are explained to such *paramarthis*, they listen to it with great eagerness and do not make any irrelevant cirticism nor do they have any doubt about the existence of the True Supreme Being. On the other hand, as they have observed the way in which the work of the creation and Nature is carried on, they have already formed the belief that there must be some true Creator of this creation and He must be Omnipotent and Omniscient and also Omnipresent with all His powers.

5. When they hear the secret of such Supreme Being and listen to the method for obtaining His vision, they feel extremely pleased and they consider it their great fortune to sacrifice their body, mind and wealth in every way tomeet Him.

6. When such *Jivas* start performing the practices internally (according to the method taught by the Satguru), they get internal experiences soon i e. on hearing the sound of the internal *Śabda* and on contemplating the Form of the Satguru, their mind becomes quiescent to some extent and feels joy and its eagerness for these increases day by day.

7. While living in the company of the Satguru, such devoted *Jivas* become filled with joy and happiness on having His *darśana* and hearing His discourses and feel the joy and bliss of *Bhajan* and *Dhyan* in their internal practices and their love and faith in the Feet of the True Supreme Being

and the Satguru goes on increasing in their mind day by day and they perform with love and enthusiasm the *seva* of the Satguru internally as well as externally with their body, mind and wealth and giving up the fear and shame and faith in the world and also discarding all doubts and suspicions from their mind, they follow the ways and methods of devotion without any misgivings and on the other hand, in their enthusiasm and love they themselves find out new ways and means and they do not bother at all about the calumnies and praises of worldly people, because the devotees find them totally unacquainted with and ignorant of the ways of *paramartha*. Such *Jivas* are known as excellent *paramarthis*.

8. Those who are *paramarthis* of the average class have a strong desire in their mind for the ultimate good of their *Jiva* but at the same time they wish the world to continue as hitherto and are also anxious that the people of the world may not be displeased with them and they have greater faith in and attachment for wealth, children and worldly objects than excellent *paramarthis*. Such people desire that they may attain *paramartha* only gradually and at the same time they may not suffer any loss in the world, nor get a bad name. But, on observing in the Satsang the condition and way of life of true lovers of the Lord, they try to follow in their footsteps as far as possible and thus they also gradually begin to experience some pleasure and bliss of *Bhajan* and *Dhyan* internally at the time of their practices and also sometimes get internal experiences of the grace of the Supreme Being. Thus, with the help of true devotees and with the grace of the Sant Satguru, their love and faith in the Feet of the True Supreme Being and the Satguru gradually go on increasing and strengthening. These *Jivas* cannot soon begin to behave with as much devotion and love as they should but in the association of true devotees, their behaviour and conduct also begin to accord gradually and by stages with the conduct and behaviour of true devotees.

9. Faith in the True Supreme Being and in *paramartha*

does not appear in the minds of *paramarthis* of the average class as soon as it should and the reason is that their inclination towards the world and its *paramarthi* and other activities as well as towards the ways of the world is considerable and these people are somewhat slack in making full search and investigation regarding *paramartha* and their attention is mostly taken up by the activities of the world. No doubt they feel in their minds to some extent the necessity of *paramartha* also and they continue making some efforts to achieve *paramartha*.

10. People of the third category are known as *paramarthis* of the lowest type, as the desire for the world and its enjoyments is strong in their mind and they engage in *paramartha* simply because others have advised them to do so, or in imitation of others or under pressure. The high status of the Supreme Being and love of *paramartha* do not enter their minds as they should, but with the help of others i.e. on seeing the way of life of true *paramarthis* and listening to what they advise, they also begin to behave like them. However, when they hear anything disparaging or bad about *paramartha*, they immediately get ready to give up *paramartha* and, because of the fear of worldly people, they immediately forget the value of *paramartha* and its need.

11. Such *Jivas* do not entertain sincere love or faith in the Feet of the True Supreme Being and the *Guru*, though, as long as their worldly affairs go on according to their wishes and nobody puts any pressure on them by giving them wrong advice, they apply themselves to *paramartha* to some extent. But as soon as they suffer any loss in their worldly affairs or their health is impaired or if something does not happen according as they wish, or the people of their family and caste put pressure on them, they lose faith in true *paramartha*, the true *Guru* and the True Supreme Being and give up all activities connected with *paramartha* i.e. they even give up the spiritual practices. And even

if they continue performing the practices, they do not get any pleasure in them on account of their lack of faith and therefore they gradually go on reducing their *paramarthi* activities and thus great interference is caused in their love and faith.

12. If, during such a condition, these people get the support of some big person in the world (who has joined the Satsang) they are considerably helped and are then able to continue their devotion and practices to some extent. The Sant Satguru and the True Supreme Being Merciful Radhasoami, through Their grace and mercy, arrange for the gradual progress of these people in true *paramartha* and by giving them help of one kind or other on different occasions, make them continue their devotion somehow. When these *Jivas* begin to get some joy and pleasure within themselves and when, on hearing the discourses in the Satsang, their understanding of *paramartha* increases to some extent, they also become strong in their devotion and thus their status in *paramartha* gradually goes on improving.

13. *Jivas* of the fourth grade are absolutely worldly people and hanker after worldly enjoyments. These people have no other strong desire in their mind except that for the enjoyments of the world and for wealth and name and fame. Such people always scoff at *paramartha* and consider the *paramarthis* as ignorant people and condemn their way of life. These people do not have any faith or love nor any fear of the True Supreme Being, but for their worldly gain and for getting name and fame, they can worship anything (according as circumstances may warrant) and in this connection, use their body and wealth also, but they cannot do anything purely *paramarthi* in character nor can they ever have love for and faith in those who teach *paramartha* or are carrying on its practices. Hence, such *Jivas* always remain deprived of love and devotion for the true Supreme Being. True *paramarthi Jivas*, whatever status

they may have (i.e. the highest, average or the lowest), should therefore always avoid, as far as possible, the association and company of such people and also avoid acting on their advice, for they themselves do not do real devotion and try their utmost to wean away from *paramarthi* activities and the worship of their Deity those who perform true devotion.

14. The Sant Satguru mercifully declares that it is proper for, and it is the duty of, all persons that they should, for the good of their own *Jiva*, search for a true *paramarthi*, *Sadh Guru* or Sant Satguru and should go to the place and join the organization where the activities of true *paramartha* are being followed i.e. where the worship of the True Supreme Being *Sat Purusha* Merciful Radhasoami and the secret of the path and the method of proceeding on that path by means of the practices of the *Surat Śabda Yoga* are taught and should attend the Satsang there for some time and listen very attentively and try to understand what is stated there in praise of the True Supreme Being, His true devotion and the true path and the spiritual practices. They should also carefully observe the condition of the world and worldly affairs and should understand that there is nothing permanent in the world and this is not the place where the spirit should stay. The Original Abode of the spirit is beyond the limits of *Maya* and that is the *Nirmal Chetan Deśa* and is the Abode of the True Supreme Being.

If they act as above, some faith at least in the True Supreme Being and in His True Abode and desire for meeting Him would gradually grow in their minds and as they associate more and more with the True *Guru* and the true lovers of the Lord, this love and faith of theirs would go on increasing.

15. When one's love and faith get somewhat stronger, it is then desirable for him that he should learn the secret of the path and the method of proceeding on it and then

perform the practices internally. Then to the extent the mind and the spirit engage with eagerness in the Contemplation of the Form and in listening to the *Śabda*, to the same extent will they get internal joy and bliss and day by day the mind would become quiescent and the heart purified and their love and enthusiasm for the *Guru* and the True Supreme Being would go on increasing and their faith also in Their Holy Feet would become deep and strong.

16. We should bear in mind that to the extent the desire for worldly enjoyments is strong in one's mind, to that extent would worldly impulses arise in the mind all the time and keep the mind fickle and dirty. Love for and faith in the Lord cannot therefore stay in such a mind. Hence it is desirable for all *paramarthi Jivas*, if they want to have the joy and bliss of the Holy Feet of the True Supreme Being, that they should reduce their desires for the enjoyments and pleasures of the world and engage less and less in unnecessary activities and enjoyments. If they do so, they will one day gradually attain purification and love for the Holy Feet would also grow and develop.

17. It is desirable for worldly people also that if they are not able to attend the Satsang of the True *Guru* and true *paramarthis*, they should have feelings of love and faith towards them and whenever there is an opportunity, e.g. on special occasions and on days of festivals and ceremonies, they should have their *darśana* and do some *seva* to them so that their *Jiva* may also be helped to some extent and they may be saved from the cycle of births and deaths.

18. If anyone wishes to engender love and faith in the Feet of the Satguru and then to develop it, he should carry out the following instructions :—

(i) He should attend the Satsang and listen to the discourses with attention and understand them carefully.

(ii) He should believe in the statements regarding the omnipotence and the grace and mercy of Merciful Radhasoami and should also believe that there is no other direct, easy and perfect path for achieving true and perfect salvation except the *Surat Śabda Yoga*.

(iii) He should, after understanding the great value of the *Surat Śabda Yoga* and enquiring about the method of its practices, start performing them.

(iv) He should restrain his mind and senses to some extent and perform the practices of the Contemplation of the Holy Form and of listening to the internal *Śabda* with all attention.

(v) He should derive benefit by associating with true lovers of the Lord and by behaving towards them with love and should join them when they engage in some devotional activity i.e. he should also conduct himself like them to some extent.

(vi) He should read everyday at least some portion of the *Bani* of Merciful Radhasoami and understand it and try to apply the meanings of the *Bani* to his own case.

(vii) He should engage in the *darśana* of the Satguru at the time of Satsang with fixed attention and, raising the mind and the spirit to some higher centre and making them concentrate there, listen to the discourses and reflect over them and act according to those discourses which he may find suitable and beneficial for himself.

(viii) He should serve the Sant Satguru or the *Sadh Guru*, lovers of the Lord and the *Sadhs* with his body, mind and wealth as much as his love and enthusiasm (which may be engendered within him on attaining internal joy and bliss) may permit.

(ix) He should listen about, and observe, the way of life of the devotees of the past and also of the present

and try to follow their example as far as it may appear desirable and beneficial.

(x) He should turn his attention inwards many times during day and night for short intervals and after fixing it in the Holy Feet, enjoy the bliss of it and gradually increase this practice.

(xi) He should daily praise the grace and mercy of *Sat Purusha* Merciful Radhasoami and the help and kindness of the Satguru and express his gratefulness.

(xii) He should observe the ways of worldly *paramartha* and see how the *Jivas* conduct themsalves in its rituals and ceremonies and finding it as something useless and of a lower order in comparison to the internal, lofty, unfathomable and true *paramartha* of the Radhasoami Faith, keep himself away from it and consider himself very fortunate and should neither remonstrate or quarrel unnecessarily with anybody, nor taunt other people.

(xiii) He should observe carefully the way in which his mind and senses behave and keep out useless thoughts and desires.

(xiv) He should take note of the grace and mercy of the True Supreme Being Merciful Radhasoami and the Satguru, both internal and external, and go on increasing his love and faith in the Holy Feet.

(xv) He should, being convinced of his own unfitness and weaknesses, completely surrender himself with full determination to Merciful Radhasoami, give up unnecessary anxieties and keep himself engaged in performing the practices patiently and correctly.

(xvi) He should not allow other thoughts to enter his mind at the time of Satsang and spiritual practices as far as possible and if such thoughts do arise, he should remove them with the help of *Sumiran* and *Dhyan*.

(xvii) He should, as far as possible, always keep himself aloof from such association, company and entertainments etc. as may make his mind fickle and dirty i.e. fill it with desires for worldly enjoyments.

(xviii) He should examine all doubts or misgivings or feelings of despair according to the understanding he has developed in the Satsang, if and when they appear in his mind, or submit them to the Satguru or some devoted Satsangis or carefully study those portions of the *Bani* that pertain to his condition aud remove them as soon as possible, so that his love and faith may remain intact and there may be no obstruction in his practices.

(xix) He should not lose faith in the Satguru and the Satsang if he considers the way of life and behaviour of some Satsangi as undesirable or finds, according to his views, any activity of the Satsang as useless, for the Satsang is like a boat and all kinds of *Jivas*, pure as well as dirty, would come into it and those who join the Satsang with sincerity would gradually improve in their ways.

A *paramarthi* should always keep the achievement of his own objective in the forefront and interference in the activities of others means merely harming oneself.

(xx) It is desirable to associate with those Satsangis in whom one has faith and it is not necessary to associate with those Satsangis whose way of life is not liked by him. He should not entertain feelings of jealousy or animosity towards anybody, nor should he taunt anybody, because these unnecessarily create obstruction in one's love and devotion and such persons often get farther off from the Satsang and practices.

(xxi) He should not talk about the fault or defect of another person as far as possible and also where he has no concern, nor should he harbour any thoughts about it in his mind for if he does so, that fault or defect would produce its effect

on his mind and thus he would be unnecessarily injuring his *paramartha.*

(xxii) He should, as far as possible, at every place and at all times, behave towards others with consideration and forgiveness i.e. he should put up with harsh behaviour, troubles, bitter words and taunts of others and give up the habit of losing temper and quarrelling with others or prolonging quarrels. It is the habit of worldly people that, on account of their ideas of pride and name and fame, they soon get ready to quarrel but the *paramarthi* should behave with humility and meekness. And if one does not keep this properly in mind at other places, he should take care that at least in the Satsang, he does not quarrel or fight with any Satsangi.

(xxiii) He should not feel displeased or be angry with the Sant Satguru for this causes a greet set-back in one's love for Him. If He rebukes him at any time or gives him some advice, he should listen to it with all attention and, as far as possible, try to act accordingly.

(xxiv) If a Satsangi speaks ill of or calumniates any other Satsangi, one should not listen to him but should explain to him that this habit of his is extremely bad and even the worldly people consider it to be a very bad habit, for if one speaks ill of and caluminates another person, he would speak ill of and calumniate all others in the same way and thus injure his own cause, because love of the True Supreme Being and the Satguru would not stay in his mind and he will also spoil the love and devotion of others. It is desirable for a *paramarthi* that he should always look to the good qualities of others and not mind the faults of others. And if he finds any fault in any Satsangi, he should speak to him privately and affectionately and if he does not give up that fault, he should inform the Satguru about it. The Satguru will do whatever He thinks proper but he should not at all think of it thereafter.

मत देख पराये औगुन, क्यों पाप बढ़ावे दिन दिन।
मक्खी सम मत कर भिन भिन, नहिं खावे चोट तू छिन छिन।
देखा कर सब के तू गुन, सुख मिले बहुत तोहि पुन पुन।

Mat dekh parāye augun, Kyōn pāp baṛhāve din din.
Makkhī sam mat kar bhin bhin, Nahin khāve chōṭ tū chhin chhin.
Dekhā kar sab ke tū gun, Sukh mile bahut tōhi pun pun.

Translation —

Do not look at the faults of others. Why do you thereby increase your sins everyday ?

Do not have the habit of a fly which goes round worrying people constantly, for otherwise you would meet with harm again and again.

You should see the good points of everybody. You would then get great happiness again and again.

19. All the instructions given above help to awaken and increase devotee's love and it is incumbent on every *paramarthi* that he should as far as possible act according to them. Radhasoami is very merciful and He always pardons mistakes and faults, but *Jivas* should keep observing their own condition and mistakes and whenever they commit a mistake, they should feel repentance and shame and ask for pardon.

20. It is desirable for people, who complain of getting no joy in the practices of *Bhajan* and *Dhyan*, that they should observe the condition of their mind and senses and if they find any deficiency in their practices, for which they are responsible, they should try to remove it with the help of Merciful Radhasoami. The more the mind and the senses get purified and the greater the love and enthusiasm with which they perform the practices, the greater will be the joy they will experience in the practices and it is not right to get perplexed unnecessarily and to hasten

the process. The work of salvation can be done only gradually and purification also can be attained only gradually but internal joy and bliss will always be available.

DISCOURSE 36

DHARMAS AND KARMAS

1. *Dharma* refers to those rules and that mode of behaviour which every man should follow forthe performance of his *karmas* (i.e. actions) and *paramarthi* activities and according to which he should correctly regulate his conduct and behaviour.

2. *Karma* refers to those outward or visible activities in which the mind and the senses apparently engage, whether they are *paramarthi* activities or worldly activities or whether they are good or bad.

3. *Paramarthi Dharma* and *Karma* will now be discussed here.

Whoever is a true *paramarthi* and wishes to work for the attainment of true *paramartha* should regulate his conduct according to true *Dharma* and true *Karma.*

4. The true *Dharma* consists in :—

(*a*) enquiring about the secret of the True Supreme Being who is the Father and Mother of all and about the region where He is to be found,

(*b*) performing devotion to Him i.e. a man should have love for and faith in the True Supreme Being Merciful Radhasoami,

(*c*) performing the practices daily after learning from the Satguru the method for reaching His region and getting His vision, and

(*d*) seeing for himself that as a result thereof, his mind and spirit, after gradually detaching to some extent from the *Pind Deśa*, ascend the higher regions internally i.e. proceed in the direction of the Abode of the True Supreme Being Merciful Rādhasoami.

5. And the true *Karma* consists in performing that activity by which the mind and the spirit may detach themselves from the *Pind Deśa* and their ascent towards the Region of the Saints, which is beyond the *Pind* and *Brahmanda*, may become easy and by which one may get help in this work day after day.

6. And that true *Karma* consists in:—

(*a*) daily association with the Sant Satguru, or *Sadh Guru* or earnest devotees and recital of the *Bani* of the Sant Satguru and study of His discourses with full attention and sincerity,

(*b*) service of the Sant Satguru, *Sadh Guru* or the devotees with enthusiasm and sincerity as much as one could possibly do according to one's ability with one's body, mind and wealth,

(*c*) *Sumiran* of the True Name by one's mind and also *Dhyan* of the Form of the True Supreme Being with love and devotion by the method taught by the Satguru, and

(*d*) providing, as far as possible and according to one's ability, food, water and clothes etc. in the name of the True Supreme Being and in the name of the True Father and Mother Merciful Radhasoami, as gifts to really hungry, thirsty and naked people without distinction of caste, race and relationship and without any consideration of one's own name and fame and without desiring or hoping for any return from such persons in the form of service of any kind.

7. A true *paramarthi* should perform his *Dharma* and

Karma in this manner and should behave towards people with kindness and sincerity as far as possible and desirable. He should also regulate his conduct and behaviour in such a manner that he may not, as far as possible, give any trouble or cause any injury to any living being by his mind, speech and physical action for his own selfish ends or for entertainment, but as far as possible should make others happy and cheerful and if he cannot do so, he should at least give them no trouble.

8. According to the Religion of Saints, the *karmas* as have been described above should be considered as good *karmas* and all activities which are the opposite of this, as bad *karmas*, i.e. failing to search for the Supreme Being and failing to do His devotion, having no desire for His *darśana* and making no effort with this object, making no search for the Satguru and his devotees nor associating with them and failing to help really poor and indigent people according to one's capacity etc. The result of such actions would be that one would get farther and farther away from the True Supreme Being and would have to undergo births and deaths and pain and pleasure in various forms of life and in hell.

9. The *dharmas* and *karmas* described in other religions do not aim at the attainment of the True Supreme Being. The *dharmas* and the rules prescribed there and the good actions that people are required to perform in the hope of getting happiness as a result thereof, if done correctly, would result in securing some happiness in some higher or lower region or forms of life but the cycle of births and deaths would not come to an end, nor would the *darśana* of the Supreme Being be achieved nor His Original Abode attained.

10. Thus when everywhere one has to use his body, mind and wealth in performing the *dharmas* and *karmas*, it is desirable and necessary for every true *paramarthi*, whether man or woman, that he should regulate his *dharmas* and *karmas*

according to the teachings of the Saints as far as possible. If he does so, it is possible that he may be released very soon from the cycle of births and deaths, otherwise he would remain within the limits of *Maya* i.e. in the Region of *Kal* and undergo pain and pleasure in the higher and lower forms of life.

11. If anybody acts according to the teachings of the Saints, he would get one very great benefit (in addition to true salvation that he would achieve one day and the highest bliss in the Eternal and Everlasting Region that he would get after himself becoming immortal) that he would day after day experience some joy and bliss of the Satsang and the practices. The grace of the True Supreme Being would increase day by day and his joy and bliss would also go on increasing and his capacity for performing *dharmas* and *ḳarmas* according to the Religiòn of Saints (i.e. devotion, love and practices and internal and external *seva*) would go on increasing and one day he would achieve true salvation and would become free from the cycle of births and deaths for ever.

DISCOURSE 37

MIND AND DESIRE

1. The human mind and desire are the *anśas* of the *Brahmandi* mind and *Maya* which are known both as *Brahma* and *Maya* and *Śiva* and *Śaḳti*. Their real tendency is outward and downward and the substance of which these are made is the substance of the *Aḳaśa* of the third grand-division i.e. the region below *Brahmanda*. This substance is much coarser than the substance of *Brahmanda* i.e. there is greater admixture in it of coarser *Maya* and its tendency is much more outward and downward, i.e. it is associated with the objects of *Maya* and it is from these that the human mind and its instruments,

viz, sense-organs and the physical body, obtain their food and strength.

2. When the condition of the human mind is like this, it is evident that it is really attracted to a very great extent, through sense-organs, towards the enjoyments of the world but the vitality within the mind, by means of which it functions, comes from the current of the Spirit.

3. First of all, desire springs up in the mind i.e. there is a kind of commotion within it and after the commotion, the current of the mind flows out for the fulfilment of that particular kind of desire i.e. towards that sense-organ to the enjoyment of which it pertains and if the object of enjoyment is present there, that sense-organ enjoys that object and if the object of enjoyment is not present, the current of the mind engages in the effort, as may be necessary, for obtaining that object by means of the sense-organ through which that effort has to be made.

4. The current of the spirit comes only upto the mind and helps and strengthens that consciousness which is within the *Manakaśa*. Then the intelligent current of the *Manakaśa* starts from there and comes upto the sense-organ and through the sense-organ, mingles with the intelligent current of this *Akaśa* and flows out to the objects and enjoyments of the world. Thus the current originating from the *Manakaśa*, in conformity with the desire or wish, flows towards the sense-organ and downwards in the physical body and gives strength to every part of the body.

5. One should now understand that when the current flows out from *Manakaśa* in pursuance of the desire, it is desirable that the true *paramarthi* should first control his desire and this control of desire cannot be achieved without associating with the Sant Satguru, *Sadh Guru* or His true devotees and without acting according to their teachings.

The word 'Association' means that one should, by living with the Sant Satguru or *Sadh Guru* or devotees and observing their mode of life, begin to conduct himself like them, i.e. the *paramarthi* should also change his previous mode of life so as to conform with their mode of life and conduct himself as they do. Then after some time, their teachings and discourses and their mode of life would produce their effect on his mind and then the mind of the *paramarthi* would cheerfully begin to conform to their mode of life.

6. It should be noted that desires spring up in the mind on account of three causes. They are:—

(*a*) Association,

(*b*) Entertainment, sight-seeing i.e. visiting places, and

(*c*) Need and want.

7. The three causes are now described in detail:—

(*a*) Association. It is evident that the manner of speech, behaviour, habits, nature and the desires of the mind of a person would be in accordance with the association he gets i.e. they would be of the same kind as those of the persons with whom he has friendship or whose company he keeps. In other words, the habits, desires and likings of this person would accord with what things they like or what activities they engage in and what kind of life they live and what their habits of eating, drinking and dressing etc. are and desires for similar things would fill his mind and whatever efforts those people make for the fulfilment of their desires would be made by him also.

(*b*) Entertainment and sight-seeing. This means that the village, town, city or country in which he lives or wherever he goes for travel and entertainment and whatever things and ways of life and intelligence and understanding of the people and their desires and activities he observes and activities and things which are praised before him and are

seen by him fill his mind and also the importance of those activities and the desires for acquiring those things and materials and his desire to engage in activities like those in which those people engage go on increasing.

(*c*) Need and want. The idea is that desires for those things e.g. food, drinks, clothes etc. and other things of daily use that he may need in his life, according to his status and the mode of life of his associates, would fill his mind and, in order to obtain them, he would put in the same kind of effort and engage in such activities as people generally engage in to achieve those things.

8. The desire and the condition produced in the mind on account of the three causes stated above would be of the following kinds:—

(*a*) Desire for wife, son and wealth and love for them;

(*b*) Desire and attachment for name and fame and position of authority;

(*c*) Pride of one's caste and superiority of family and also of one's wealth, position of authority and importance;

(*d*) Desire for the enjoyments of the body, mind and senses and for comforts and luxury and anxiety and hard work to obtain them.

9. If a man is wise and thoughtful, he would, on observing the dealings of the world, deaths of people, transitoriness of the enjoyments and objects of the world, selfish love of people and also on observing that wealth, name and fame, position of authority, family and relations do not give any help or support during times of trouble and suffering, think that the desires which fill their minds and for many of which people make efforts and put in labour, lead to true and complete happiness only to a very little extent and the benefit from these things is immediately lost or is not of any use at all when there is any trouble or suffering or death.

And there are certain sufferings e.g. serious illness or grief for which there is no remedy or treatment and under such conditions, even when all things leading to happiness may be available, they become insipid and useless.

10. Such a thoughtful man will therefore necessarily inquire from where the spirit comes and where does it go to and whether it gets pain or pleasure in the place where it goes to and what is the proper method for removal of pain and attainment of pleasure and how should one conduct himself in this world so that pain and suffering may decrease and happiness may increase and he may have happiness and no pain or suffering even after leaving this body, and how could one escape, even to a little extent, the hard work and labour that one has to put in during his life and the various kinds of worries and anxieties which trouble him and what plan is there by the adoption of which the pain of death may affect him only slightly or may not affect him at all.

11. If a *Jiva*, while engaged in such thoughts, fortunately secures the association of Saints or their devotees, all his doubts and misgivings would gradually be removed from his mind on hearing their discourses attentively. He would also get information about the True Supreme Being and the Original Abode and also the secret and the method of attaining them. The method of escaping from troubles and suffering and achieving perfect bliss would also be understood by him. Then the more such a person associates with the Saints with his body and mind and the more he acts in consonance with Their discourses and teachings, the more would he himself feel benefitted day after day.

12. It would be desirable and necessary for such a person that he should, by associating with the Satguru, the *Sadh* and Their devotees, change his previous mode and way of life and also his desires as soon as possible, and adopt the way of life and mode of behaviour of the *paramarthi*

in consonance with the teachings of the Saints. The greater the application of his body and mind and the greater the attention with which he associates with the Satguru, *Sadh* and devotees, the greater the thought and care with which he understands the way of life and mode of behaviour of devotees and then begins to act accordingly and after examining his old condition, mode of life, his temperament and desires, begins to discard gradually all those things and activities which are useless and improper and the more strong is his determination to meet the True Supreme Being and reach His Original Abode and the more he applies himself with sincerity to the practice of the method that Saints teach, the more would the character of his mind and desires change and the tendency of his mind and desires which is downward and outward, because he attaches importance to the world, its enjoyments and its objects, would also change and turn upwards i.e. it would gradually be directed more and more towards the Abode of the True Supreme Being and the Original Abode. The more his mind and spirit ascend towards higher regions internally, the greater the purification that the constitution of his mind and desires or their substance would achieve, just as the heaviness and pollution of the air go on decreasing as we proceed higher and higher and the air becomes cooler and fresher. In the same manner, the spirit of the devotee, after leaving the body, the mind and desires and the region of *Maya* and on reaching the *Nirmal Chetan Deśa* would attain the vision of the True Supreme Being and, becoming immortal and eternal, achieve perfect bliss and would be completely freed from disease, misery and the suffering of births and deaths.

13. *Paramarthi Jivas* should understand it fully well that the objects mentioned above cannot be achieved in any other way except by associating with the Sant Satguru or his devotees, though in other religions external *karmas* and *dharmas* have been described in great detail and the information

about the secret of the True Supreme Being and His Original Abode has not been given clearly and the method of attaining Him has not at all been explained in such an easy manner that all persons, householders or ascetics or men or women, may, without any difficulty, follow it. Besides, the *Jivas* are always hesitating and their doubts and misgivings are not removed completely, nor are they able to achieve true happiness and bliss through external activities. If any religion has taught any internal activity at all, it pertains only to the region of *Pind* and these religions do not teach any method for proceeding upwards and going beyond the *Pind*, but as a matter of fact there is very little mention in those religions of the spirit's ascent and progress upwards. How can then the spirit get free from this region where dirty *Maya*, desire and dirty mind are engaged in the activities of the world and how could it reach the *Nirmal Chetan Deśa* and how could it escape the pains and pleasures and different kinds of troubles caused by the contact of *Maya* and which all *Jivas* are undergoing in this filthy region ?

14. Hence it is desirable for all true *paramarthi Jivas* that they should learn the method taught by the Saints and start making efforts to achieve their object, but they should remember that, as far as possible, they have to try to change the condition of their minds and their desires and this state cannot at all be achieved in any way without performing the practices taught by the Saints which would result in detachment from this dirty region, dirty mind, dirty *Maya* and desires day by day. Hence it is desirable that devotees should always perform their practices carefully and keep examining the condition of their mind and their desires and controlling and changing them according to the teachings of the Saints. The practice of the *Surat Śabda Yoga* would help them in this work and if they perform this practice with sincerity and also surrender themselves to Merciful Radhasoami and His Satsang with sincerity, the Supreme

Being Merciful Radhasoami would shower His grace internally and, with His own grace and mercy, arrange for his progress i.e. the devotee would go on making progress day by day and at the same time attain internal and external purification, and his conduct and behaviour and mode of life would also become purer and purer and he would succeed one day in the achievement of his object. In other words, he would achieve true and complete salvation.

15. Dirty desires and earnest longing for the enjoyments of the world had come into the mind of the devotee due to association with worldly people and these desires can change by associating with the Satguru and His devotees and by the study of His *Bani*. Those who would not make some effort to change their desires, would get very little joy in the practice of *Bhajan* and would not be able to experience the Grace of Merciful Radhasoami internally nor would they know the evil thoughts of their minds, nor would their efforts for removing those faults succeed. Hence one cannot rely completely on such people for their faith in the Religion of Saints, nor would their love in the Feet of Merciful Radhasoami and the *Guru* increase.

DISCOURSE 38

MISTAKES AND DELUSIONS AND CARELESSNESS AND NEGLIGENCE OF THE MIND

1. The mind is full of mistakes and delusions to an extreme degree. The cause of this is that it has taken upon itself various thoughts and anxieties of various matters and arrangements of various things, some of which are proper and necessary and others useless, and there is no time in one's life when his mind is un-occupied and still.

If it does not do any work at any time, it remains engaged in thoughts about present and future pains and pleasures and so far as its intelligence helps it, it thinks about ways and methods for the fulfilment of desires of different kinds, or it wastes its time in hopes of success in certain actions, in arranging necessry materials and preparing for their success and in thoughts about the enjoyment of the result. It always remains revolving round the love of some and enmity of others and fear and danger from still some other persons and develops more and more pride according to its understanding of its past, present and future condition and thinks of its own importance and prestige in different ways.

2. The human mind is so much entangled in these activities all the time that it does not feel free from anxieties, nor does it get time at all. And the more a person possesses things of the world and wealth and has a big family and a large number of relations, to that extent he is under the influence of his mind and *Maya*.

People very seldom think of their death and the thought what will happen to them after death and where their spirit will go does not at all come in their mind. And if he sees somebody dying or hears about the death of somebody, then he speaks about it with great sorrow, grief or astonishment perhaps for a short time and forgets it very soon thereafter and gets engaged in thoughts about other activities or matters.

3. The most important thoughts which keep the mind engaged are the following :—

(*a*) Anxiety for earning or increasing wealth by whatever method, plan or effort it can be done;

(*b*) Thoughts about the progress, health and safety of one's own self and one's family and relations;

(*c*) Thoughts about one's own comfort and luxury and about acquiring and then enjoying pleasant and tasteful things and about retaining and protecting them;

(*d*) Planning those activities by which he expects to get better name, fame and position of authority and command and engagement in such activities.

4. If the Will of the Lord grants him success in all these things to some extent according to his capacity, then he always remains engrossed in anxiety for increasing these things and in pride at having acquired them and thus goes on increasing the things of the world everyday, whether they be desirable and necessary or not. And he spends his spare time in the service and flattery of those people who help him in the above activities and through whose help these are successfully achieved.

5. In short, man is always ready to apply his body, mind, wealth and time in all such activities of the world in which achievement of, or further progress in the achievement of, the four objectives described in para 3 is possible. In other words, he considers the world and its enjoyments a great blessing and attaches great importance to them and applies all his mind to them, but he always tries to avoid *Bhajan* and worship of the True Supreme Being or search, labour or expense for the ultimate good of his *Jiva* on the plea of having no leisure available. And if anybody puts any pressure on him in this connection, he immediately expresses his disbelief in the Supreme Being or that the Supreme Being does not need nor is He desirous of the worship or *Bhajan* of anybody and that there is no special need of any of those activities or gets ready even to express his doubts and misgivings about the *Jiva* being an *anśa* of the True Supreme Being and about its being eternal. Or sometimes he puts forward questions which every man may not be able to answer and by which he may prove the need

of engaging in *paramartha* to be wrong. For example, he enquires who brought this creation of pain and pleasure into existence and why and what is the benefit from it. And if the enjoyments of the world have been created, they must have been created with the object of being enjoyed and therefore why should there be any punishment if people try to acquire those objects of enjoyment and enjoy them or why are they made to wander in higher or lower forms of life as a result thereof. Or why has this creation in which one is happy and another unhappy and one is rich and another poor and indigent has been brought into existence and on what principles has it been created and why have all persons not been created equal? And if that Supreme Being is kind and merciful, why should hardships and calamities like famine and epidemics etc. come to them and if the Supreme Being is omnipotent, He should change our minds and Himself make us engage in *paramarthi* activities. Moreover, he does not try and search for a perfect *Guru* in order to obtain clear and correct answers to these questions, for answers to such questions can be given only by Saints or their devoted disciples and it is not possible for *Bheshas* and *Pandits* to give proper answer to these questions and satisfy the questioner.

6. This condition of the mind is due to the fact that the mind and the spirit have since a very long time or rather since an infinite time separated from their Original Abode and have been wandering throughout their various lives in this world and in its enjoyments and have altogether forgotten everything about their Original Abode and its secret and due to these delusions have begun to consider this world as their home and the existing physical body as their real form and enjoyments of the world as their real food and giver of happiness and members of the family as their real well-wishers and helpers and are spending their time and sprituality for their sake. This is a great mistake and sheer negligence and ignorance.

7. If anybody now tells them the secret of the Original Abode and of the True Father and Mother the Supreme Being Merciful Ra lhasoami, they do not have full faith at all in him. The reason for this is that *Kal Purusha* sent His emanations in this world and through them spread many religions and many ways of worship and made people believe in many Deities and in all those things and activities provided for the mind some enjoyment or pleasure in some way or another, whether it was the pleasure of senses or the enjoyment of name or fame or honour and esteem. Inspite of this, people do not have belief in the order of *Kal Purusha* which He has given in the *Vedas*, *Puranas*, Holy Quran and the Bible and various books of other religions nor do they try to understsnd the meaning of those books with care and attention but they very gladly join in external ceremonies, rituals and other activitics which are mostly started by professional persons and in which the mind and the senses get the pleasure of sight-seeing and entertainments and other enjoyments and feel great pride. They do not like internal practices in which they have to restrain their body, mind and senses at least to some extent and if some of them do perform certain practices according to the teachings of their religion, they do not fully apply their mind and perform them only superficially. Consequently, it is only a rare person who attained or attains the objective of even the Religion of *Kal*.

8. Besides, the path or the method of practice which *Kal Purusha* has prescribed in His religions is so difficult that neither the householders nor the ascetics can follow it successfully, and His real object in this was that nobody should be able to reach His region and as He Himself is not acquainted with the secret of the True Supreme Being Merciful Radhasoami, evidently He could not teach it to others and He kept concealed whatever little He knew about the *Sat Loka*. He arranged generally for the spread of His own worship and the worship of His *anśas* and emanations i.e. His Incarnations and gods etc., or by sending down His own

emanations in the form of Prophets to spread His own and Their worship and belief.

9. The human mind is covetous of the enjoyments of the world and runs again and again after them with the help of the sense-organs and remains entangled internally and externally in the thoughts referred to above and by pulling the current of the spirit towards itself makes it flow in the world through the sense-organs. The mind does not want to make any real effort for attaining its own ultimate good and the ultimate good and perfect bliss for the spirit and shows extreme indifference to death and troubles which are always threatening it and if it performs any *paramarthi* activities, it is soon attracted by false and inferior *paramartha* and does not engage with sincerity even in that. If the Saints tell it the secret of true *paramartha*, it does not believe in it and it does not like to accept it after hearing that the condition of the mind itself and the spirit would be changed thereby and also because it does not want to detach itself from the enjoyments of the world even to a little extent.

10. Knowing that the result of such negligence, carelessness and ignorance is extremely harmful for the *Jivas* and is at the root of all their troubles, the Satguru mercifully explains again and again to them that they should have some love for the Supreme Being, Who is present within them at all times and is always quite)close to them and advises them that, by performing the practices of the *Surat Śabda Yoga* with some enthusiasm and love, they should clear to some extent during their life that path which they have to traverse after their death and see it with their own internal eye. He also teaches the *Jivas* that they should engage in the activities of the world only as much as is necessary according to the teachings of the Saints and should not extend those activities or have much attachment for them. If they do so, they would gradually reach their Original Abode one day and achieve perfect and eternal bliss and thus be protected from births and deaths and pains and pleasures incidental to physical bodies.

11. It is therefore desirable and necessary for all *Jivas*, whether men or women, that they should, in this very life, understand the secret of the Religion of Saints and the method of spiritual practices prescribed by it and begin performing those practices as far as possible and thus get the plane of their mind changed. It is only then that this misunderstanding, delusion and carelessness would be removed as they go on performing the practices and attending the Satsang. And the thoughts in which the mind is always wandering would also gradually decrease and then disappear and the mind would get detached from the enjoyments of the world and become more careful, while internally the joy and bliss of the currents of the spirit and the *Śabda* would be experienced during *Dhyan* and *Bhajan* and with their help, the mind and the spirit would ascend to higher regions and would gradually be removed from the region of mistakes, delusions, pains and pleasures and the region of *ḳarmas*. The mind, after thus gradually reaching *Triḳuti*, would stop in its original abode and the spirit, separating itself from the mind, would go all alone to the *Sat Loḳa* and the Region of Radhasoami and on reaching there, would become immortal and would achieve perfect bliss and then only would it be saved in a real sense from births and deaths and its attachment for physical bodies.

DISCOURSE 39

WAYS OF THE HUMAN MIND AND THE SENSES AND HOW TO CONTROL THEM

1. The human mind and senses according to their nature (which has become very strong and rigid on account of their having engaged in worldly activities life after life) run towards the enjoyments of the world i.e. the current first arises in the mind and comes to the sense-organs and

from there flows day and night to the enjoyments and objects of the world. Thus as long as the flow of the current within continues to be downward and outward and the current flows in that direction, it would not turn towards higher regions i.e. its direction would not be changed, nor can it move upwards. Hence it is desirable for the followers of the Radhasoami Faith that they should keep control over this current i.e. they should reduce their desires for worldly enjoyments and objects to some extent and when they sit for spiritual practices, it is necessary that they should desist from thinking about the world and its objects and keep their attention current turned towards the Feet of the Lord. It is only then that they would get some joy and pleasure in *Dhyan* and *Bhajan*, otherwise all the time will be wasted in worldly thoughts and the benefit of the practices would not be achieved.

2. If any worldly impulse or desire for the enjoyments of the world springs up at the time of *Bhajan*, the devotee should suppress it immediately and if he does not succeed in doing so, he should immediately begin the Contemplation of the Form of the *Guru* or of the Deity of some higher *Loka*. This would necessarily produce some effect at least on the mind and senses and the direction of the mind and the senses would easily turn towards the Form or *Śabda* immediately. When these thoughts disappear, the devotee should, after some time, again engage in *Bhajan* i.e. in listening to the sound.

3. If the flow of thoughts does not stop even at the time of Contemplation i.e. the same thoughts crop up again and again, it is desirable that *Sumiran* i.e. Repetition of the Name be done along with the practice of *Dhyan*. And if even then thoughts continue to crop up, he should recite within himself some line or lines containing feelings of love which his mind very much likes and keep his attention fixed on the Contemplation of the Form at the point corresponding

to the first region i.e. *Sahasdal Kamal*. When the mind gets engaged in this, it would give up all ideas and thoughts and love would appear in the mind to some extent and the sound of the *Śabda* also would then become clearly audible and the devotee would also get some joy in the practices.

4. The mind can do only one thing at a time. Hence it is desirable for the devotee that when his mind does not engage in *Bhajan*, it should be applied to *Dhyan* and if it does not satisfactorily engage in *Dhyan* and does not give up thoughts even after reciting verses full of love, he should then perform *Sumiran* only in the following manner i.e. he should repeat the Name within himself or just half audibly beginning from the navel or the heart and thus repeating one syllable each at the *Hridaya* and the *Kantha Chakras*, stop at *Sahasdal Kamal* or *Trikuti* as the case may be i.e. repetition of all the syllables of the Name be finished up to that region. And in this manner he should repeat the Name for the second time also from the navel to the *Sahasdal Kamal*. In other words, he should divide the Name in four parts (i.e. one syllable each) and pronounce one of these syllables at each *Chakra* and finish at *Sahasdal Kamal* in the manner given below :—

Nabhi (Navel)	*Hridaya* (Heart)	*Kantha* (Throat)	*Sahasdal Kamal*
Rā	Dhā	Soā	Mī

and if he begins from the Heart Centre, he should finish at *Trikuti* as below :—

Hridaya (Heart)	*Kantha* (Throat)	*Sahasdal Kamal*	*Trikuti*
Rā	Dhā	Soā	Mī

5. If an impulse or desire about worldly things arises in the mind at times other than the time for *Dhyan* and *Bhajan* and if that impulse or desire is not proper or is undsirable or absurd, the devotee should at once contemplate on the Form of the *Guru* or the Deity of some higher *Loka* and should turn his attention upwards i.e. towards *Sahasdal Kamal*

or *Trikuti* within himself, and then that impulse or desire would disappear at once. This is subject to the condition that the devotee has some love for the Form of the *Guru* or for *Śabda* or that, as a result of having performed the practices for some time, he may be feeling joy in turning his attention upwards internally.

6. If a person has only little love for and faith in the Form of the *Guru* or has no love or faith nor has he experienced any joy in *Śabda*, he should try to stop undesirable impulses, when they arise in his mind, by pointing out to himself that he would suffer loss in *Bhajan* and *Dhyan* or undergo sufferings in hell as well as miseries of birth and death. If one believes in this to some extent in conformity with the teachings of the Saints, even then his mind and senses would be restrained due to fear and desires would also disappear.

7. It is desirable for the devotee always to keep watch and control over his mind and its ways so that the mind may not carry him to worthless and undesirable places nor think of undesirable activities. He will then be able to perform the practice mentioned in para 6 above, otherwise he would not even know in what things and activities his mind and senses are indulging and as a matter of fact, he would enjoy those things and those activities in his mind while thinking about them, and he would not like to give up those thoughts as long as they stay within him and he has not enjoyed them fully. This is the condition of worldly people and if such is the condition of a devotee also, his character is mostly like that of worldly people. The *paramarthi* activities of such a person cannot be said to be correct.

8. For progress in *paramartha* and for getting joy in the practices, it is necessary that the devotee should keep watch over the behaviour of his mind and senses. And as far as possible, he should restrain them from flowing outwards

to useless and undesirable things and he should develop, as much as possible, the habit of proceeding internally towards higher regions. It is only when this practice is performed for some time that this habit can become firmly established, because the spirit and the mind also began to flow towards the senses and the world only after long practice and habit. If another habit has to be developed and one engages in necessary practices with this object, the direction of the flow of the spirit and the mind would gradually turn upwards and one would feel progress being made in *paramartha*.

9. The human mind itself loves worldly enjoyments and therefore it makes its current flow towards the senses. When the mind, after proper understanding and thought, begins to appreciate the gain from *paramartha* properly, it would then become careful and would gradually give up its old habits and as it reduces its fickleness and impurities, it would begin to engage with love and enthusiasm in contemplation of the Holy Form and the sound of the *Śabda*. The objective would in this way be achieved one day.

DISCOURSE 40

SVARTHA AND PARAMARTHA i.e. WORLDLY AND SPIRITUAL ACTIVITIES

1. The word '*Svartha*' is understood by the people to mean engagement in worldly activities or desiring for worldly happiness and worldly objects and making efforts, worldly as well as religious, for their attainment.

2. And the object of '*Paramartha*' is stated to be to make efforts or to strive for attaining after death great happiness in other regions or to correctly follow the methods and perform the practices which *Sadhs* and *Mahatmas* may

teach and to apply one's body, mind and wealth to their service or to the service of the Supreme Being.

3. The meanings of the words, '*Svartha*' and '*Paramartha*' have been so very clearly and explicitly described in the Religion of Saints that there may be left no doubt of any kind whatsoever and regarding *Mukti* (i.e. salvation) it has been stated that everybody has made use of this word in his religion without fixing upon the various stages and the final goal and none has fully described the state of *Mukti* so that one could understand what is meant by true *Mukti* (i.e. salvation). The meanings of these words i.e. '*Svartha*' and '*Paramartha*' will now be stated separately.

4. The word '*Svartha*' includes those activities by the performance of which one may get comfort and may enjoy pleasure and happiness in this *Loka* or in other *Lokas* in his association with the body, whether that body is subtle or coarse. The desire for attaining this comfort, happiness and joy and enquiring about the method for the fulfilment of this desire and making repeated efforts for its fulfilment and using one's body, mind and wealth for the same are known as activities of '*Svartha*'.

5. All activities and desires of all kinds are included in the preceding *para* i.e. desire for stay in *Svarga* and *Vaikuntha* and in various *Lokas* of gods and Incarnations, and all efforts made in the hope of getting happiness in those *Lokas* or on this earth are included in *Svartha* and the desire and effort for salvation which is unreal i.e. after attainment of which a long time has to elapse before one takes birth are also included in desires and activities of *Svartha*.

6. All external worship done on this earth which is not connected in any way with the internal secret and the result of which cannot in any manner be true and perfect bliss or true salvation is included in activities of *Svartha*, for first, this kind of worship is often performed for the

fulfilment of some worldly desire or is performed after its fulfilment. And secondly, if anybody engages in such activities with the desire for salvation, they are at best included in delusion, for the Founders of all the religions prevalent in the world have clearly stated that as long as one does not perform the *Yoga* practices or does not subdue his mind and senses and would not become as good as dead even during his life, he will not be able to have the vision of the Real Essence, which they have called as the Supreme Being and will not escape and be released from virtue and vice and from the cycle of births and deaths.

7. The word '*Paramartha*' includes those activities which do not admit of any pleasure or enjoyment pertaining to a material body, of whatever grade of *Maya* or matter it may be and in which the desire for reaching the *Nirmal Chetan Deśa* and getting the bliss of the vision of the True Supreme Father Merciful Radhasoami is dominant, strong and unflinching i.e. no objects, pleasures or enjoyments of the region of *Maya* which is known as *Triloki* can attract and detain the devotee nor does he want to stop in any region whether it is the region of *Atma*, *Paramatma*, *Brahma* or *Para-Brahma*. His true love is so completely and sincerely directed towards the Feet of Merciful Radhasoami that he does not get complete peace and satisfaction in his mind at any place, in any association or with any kind of worldly objects and his restlessness and uneasiness for *darśana* cannot be removed by any method or in any manner as long as he does not reach the Region of Merciful Radhasoami and abide there.

8. That person alone whose determination and devotion are as strong and sincere as above can be called a perfect devotee and lover of the Lord and he alone would be able to attain true salvation from the snares of *Kal* and *Maha Kal* and release from the bonds of *Maya* and *Maha Maya* and he alone would reach the Original Abode which

is the Great Reservoir of Love and become immortal and eternal and, attaining Perfect Bliss which always remains the same, would enjoy the Highest Bliss of having the *darsana* of his True Father and Mother, Merciful Radhasoami.

9. It is desirable for a true *paramarthi* and devotee that he should, after understanding the difference between *Svartha* and *Paramartha*, according to the Religion of Saints, and fixing upon the Feet of Merciful Radhasoami as his objective, begin to perform the practices with a sincere, firm and strong determination to reach His Region, and surrendering himself to the Satguru and His Satsang, perform spiritual practices as far as possible and protect his mind from the objects of *Maya* and, keeping it aloof from them, proceed on the path. If he does so, he would one day reach the Original Abode of Merciful Radhasoami and achieve his objective. All the activities and the practices of such devotees, from the beginning to the end, are included in *paramarthi* activities.

10. The Objectives or Ideals of all the religions prevalent in the world fall within the limits of *Maya* and therefore their teachings and the method of their spiritual practices are restricted to the limits of *Maya*. Those who believe in Merciful Radhasoami should therefore not be deceived on hearing about their teachings or their methods and should not get deluded on listening to the statements of the followers of those religions or on reading their books and should not weaken their resolve to reach the Region of Radhasoami, otherwise they would get entangled on the way at some region or other and will not be able to secure true freedom from birth and death.

11. Merciful Radhasoami Himself loves His true devotees and protects and sustains them in every way and if the devotees keep a firm determination and depend on and believe in the Grace of Merciful Radhasoami, He would

then protect them from the entanglements of *Kal* and *Maya* and lead them to His Original Abode by the direct route and would grant them perfect bliss of His *darśana* and would not let them be deceived or deluded on the way in any manner. But it is incumbent upon a devotee engaged in practices that he should increase his love for and faith in His Holy Feet and should not allow any doubts or misgivings to enter his mind and if any doubts or misgivings do arise in his mind, he should submit the same in the Satsang and get them removed. He should consider himself as weak and incapable and occasionally offer prayers in the Holy Feet for His grace and mercy and for protection.

DISCOURSE 41

THE MIND AND THE SPIRIT SOMETIMES FEEL OPPRESSION AND UNHAPPINESS AND SOMETIMES CHEERFULNESS AND HAPPINESS DURING SPIRITUAL PRACTICES

1. Those who, after joining the Radhasoami Faith, perform the practices of *Sumiran* and *Dhyan* and the *Surat Śabda Yoga* everyday without fail often get the joy of the vision of the Holy Form in *Dhyan* and the joy of listening to *Śabda* in *Bhajan* continuously for some time and they feel cheerful and happy, but it sometimes happens that *Śabda* is not clearly audible nor is the mind attracted to it, nor do they get any joy in *Dhyan* or get very little joy. In this condition people feel very uneasy and begin to complain and become unhappy and disappointed in their mind and as a result, they become very unenthusiastic and lazy in their practices also.

2. It should be noted that both these conditions come upon a true devotee by the Will (*Mauj*) and Grace of the Lord.

In the first condition i.e. when he gets joy and bliss in *Dhyan* and *Bhajan*, special Grace and Mercy of Merciful Radhasoami is quite apparent but in the second condition when there is very little joy and bliss in *Dhyan* and *Bhajan* or there is no joy or bliss in it for a day or two, the Grace of Merciful Radhasoami is not quite manifest and hence the mind feels disturbed and thinks that the Grace of the Lord has been withdrawn or that He has become displeased for some reason, as a result of which the bliss that he used to experience is no more available.

3. One should understand that even in the second condition that has been referred to above, the Grace of the Lord is always with the devotee, i.e. there can be three causes for there being no joy or only very little joy in *Dhyan* and *Bhajan* and these three causes are given below and the method and the way to protect oneself from their effect is also stated along with them.

Cause No. 1

One may through sheer accident begin to associate with absolutely worldly people or the calumniators of *paramartha* and on hearing their taunts and mockery and statements against *paramartha* and blasphemous of the Radhasoami Faith, the mind may be deluded or may become disinterested in and indifferent to *paramartha* and he may be reminded of those statements at the time of his spiritua practices with the result that his eagerness and love disappear. And when this happens, the mind and the spirit fall to a lower plane and the joy of the spiritual practices vanishes.

(i) Remedy through Devotee's own effort

The reason is that the devotee is not yet sufficiently advanced and he remembers and understands the teachings of the Satsang only to a little extent, otherwise, on hearing what worldly people and blasphemers say, he should have given a

suitable reply immediately and thus compelled them to hold their tongue. And if there was no opportunity of speaking before those people or it was not considered proper to give them a reply, he should have removed the effect of those things from his own mind by reminding himself of the teachings of the Satsang and by considering how devotion is carried on in *paramartha* and should have taken such people as ignorant, unfortunate and opponents of *paramartha* and, praising his own good fortune, should have applied himself with greater attention to the practices.

(ii) Remedy through somebody else or through the *path* of Holy Books

If the devotee has not enough strength within him to enable him to act as above, it is desirable for him that he should carefully read similar statements from Sar Bachan (prose) or Sar Bachan (poetry), Prem Bani and Prem Patra or narrate his condition to some senior Satsangi or some Satsangi of his own status and have his mental condition treated i.e. have his delusions and misunderstandings removed by him. Advice contained in the holy books or given by Satsangis would surely be helpful and, with the Grace of Merciful Radhasoami, delusions and ignorance would soon be removed.

(iii) Remedy through Prayer in the Feet of Merciful Radhasoami

And if the above is not possible, he should strive hard in *Bhajan* or *Dhyan* and pray for Grace and Mercy. Merciful Radhasoami would give him proper understanding and help internally.

(iv) Grace

A devotee should know that there is Grace even when these difficulties arise, inasmuch as all weaknesses and faults that lie hidden within oneself thus come to light and can be treated and then either those weaknesses

and faults would be removed altogether for future or would be considerably reduced and the devotee would come to know the remedy as well, so that when any fault reappears, he may as usual take help from Satsangis and the holy books and remedy it or remove it.

Cause No. 2

The second cause is that a desire for the enjoyments of the world or its objects or high office or activities leading to name and fame may arise in his mind as a result of his visiting different places and entertainments or of his association with officers and wealthy people and his mind may become dispirited and depressed due to the feeling that those objects and enjoyments are not available to him or finds it difficult to obtain them and may think that Merciful Radhasoami can grant him anything whenever He so likes but it is not known why He does not grant his prayer. It is also possible that one may some day indulge in the enjoyments of the world more than usual or more than what is permissible or may indulge in them to an undesirable and improper extent or a strong desire for the enjoyment of a particular kind may arise in his mind on hearing or reading about the condition of others and he may become depressed and unhappy and might think why Merciful Radhasoami does not completely keep his mind and senses under control and why it is that He permits such desire to arise in his mind and why He permits him to indulge in worldly desires or allows him to indulge in worldly enjoyments. In such a condition the devotee does not get any joy and any pleasure in *Bhajan* and *Dhyan* and he feels very much disturbed.

(i) Remedy through Devotee's own effort

When in this condition, the devotee should study and read carefully the *Śabdas* or discourses of the Saints

pertaining to Mind and *Maya* and worldly enjoyments i.e. *Śabdas* or discourses containing admonitions for devotees and pertaining to the nature and behaviour of the mind and after thus recollecting the discourses of the Satsang, should question his mind why it allows useless and undesirable desires to arise and wishes for their fulfilment through Merciful Radhasoami and then becomes indifferent to Him and also unhappy and despondent and thereby obstructs his own progress in the practices of *Bhajan* and *Dhyan*. The *Saints* and *Mahatmas* have already advised that a true *paramarthi* should ask from the Supreme Being for the Supreme Being Himself. In other words, the Supreme Being is a Great Giver and all enjoyments and objects, positions of authority and name and fame are His gifts. The devotee should ask from the Great Giver for the Supreme Being Himself and should not ask for any other thing. For when the Merciful Giver is pleased, He would Himself grant to His true devotee what He considers proper for him and would not grant to His beloved children anything by which they may have to suffer worldly or *paramarthi* loss of any kind. Hence one should not get despondent or depressed when such a request is not granted.

(ii) Remedy through somebody else

If the mind of the devotee, even after studying the *Bani* and discourses of the Saints and after taking into consideration all the *pros* and *cons* in this matter, does not become quiet, but repeatedly indulges in the same desire or roams about in the enjoyments and thoughts about them, it is desirable for him to explain his condition in detail or just briefly to the Satguru or a *Sadh Guru* and if they are not available, then to a devoted Satsangi who may be sufficiently advanced in his practices and devotion and listen attentively to whatever advice they may give and consider what great harm he does to himself by sacrificing the joy and bliss of the practices of *Bhajan* and *Dhyan* and by causing obstruction

in his true devotion and by becoming indifferent to the Beloved Supreme Father Merciful Radhasoami for the insignificant and transitory enjoyments and objects of the world and how he would have to hang his head in shame in the association of true lovers and Satsangis and how great a sin it is for him to create obstacles in the achievement of the ultimate good and benefit of his own spirit and thereby delay his own salvation.

(iii) Remedy through Prayer in the Feet of Merciful Radhasoami

The devotee should, on understanding the matter in the above light, give up quickly the desire for those useless and insignificant enjoyments of the world and feel ashamed of his mistakes and faults and pray in the Holy Feet for pardon and engage himself with fullest devotion (i.e. completely) in the practices. If he does so, his conditon would change soon by the Grace of Merciful Radhasoami and he would get within himself the usual joy and pleasure or rather get much more than usual.

(iv) Grace

And in this manner one would be able to understand how the grace of Merciful Radhasoami works and how He protects His beloved children and how, by exposing the faults and the filth of their mind, He gradually removes the defects of His devotees and how He grants internal joy and bliss to them by increasing their understanding and by teaching them the ways of purity and devotion.

Cause No. 3

The third cause is that as a result of his *karmas* of the past or the present life the devotee may get some sickness or some other trouble or worry or those who are members of his family and among his close relations may fall ill as a result of their *karmas* or they may get into some trouble or

other worry and as a result of his love and affection for them and his association with them, the mind of the devotee may also be affected i.e. he may have anxiety and worry and his mind and spirit, on account of that sickness or trouble or anxiety for the members of his family may not properly concentrate in *Bhajan* and *Dhyan*. The devotee, then greatly worried, prays in the Holy Feet and if that prayer is accepted and the sickness, trouble or worry is removed, he thanks the Lord in a mood of cheerfulness but if it is not accepted, he becomes unhappy and dejected in his mind and feels dispirited and indifferent towards Merciful Radhasoami and wonders why Merciful Radhasoami does not put an end to his *karmas* and why He does not help in such a manner that his mind may not get worried and his practices may be performed correctly and if Merciful Radhasoami does not show His Grace and Mercy now, how would his *karmas* be put an end to in future and how would he be saved in future.

(i) Remedy by Devotee's own effort

The devotee should, under these circumstances, put up patiently with whatever trouble he has to undergo and if possible, should attend Satsang and listen to the discourses attentively and if he is not able to get an opportunity for Satsang, he should apply his attention as far as possible to *Bhajan*, *Dhyan* and *Sumiran* and if he is not able to apply his attention to these things i.e. if he is not able to perform these practices on account of the trouble, he should repeat the Name slowly and in a low voice in the form of a verse as below:—

Radhasoami Radhasoami Radhasoami
Radhasoami Radhasoami Radhasoami, or

Radhasoami Satguru Dayal,
He Radhasoami Satguru Dayal.

And if he is not able even to pronounce the name melodiously, he should engage himself in the *path* of the Holy Books or

have somebody else recite the Holy Books and listen attentively, with his attention fixed on the meaning. If any of these practices is performed somewhat successfully, his trouble would be removed to some extent at least, for that trouble had appeared on account of his bad actions in the past and if the devotee now performs *paramarthi* activities in accordance with the teachings of the Saints, the effect of his past *karmas* would be removed.

(ii) Remedy through grace and blessings and use of medicines

(*a*) Besides this, it is desirable for the devotee that he should try to obtain the Grace of the Satguru Merciful Radhasoami and it can be obtained by performing the practices or attending the Satsang or offering prayers.

(*b*) And the devotee should obtain the blessings of the poor, indigent or hungry people i.e. he should find out one or two or even more really hungry men or women or children and should see them provided with good meals according to his capacity. As they take the meals, they would feel happy and bless him. As a result of their blessings also, the trouble would be removed to some extent and happiness as well as strength would be restored.

(*c*) And he should use medicines prescribed by a Doctor, *Hakim* or *Vaidya* depending on the grace and mercy of Merciful Radhasoami. This also would remove the illness or reduce it.

(iii) Grace of Merciful Radhasoami

Whenever such trouble or anxiety or worry comes to those *Jivas* who have sincerely surrendred themselves to the Supreme Being Merciful Radhasoami, it is accompanied by the grace of Merciful Radhasoami, i e. Merciful Radhasoami through His grace reduces the trouble which comes to such *Jivas* as a result of their past actions e.g. converts 'death

on the scaffold' into a 'thorn-prick' and reduces it to one fortieth part and He also protects and gives His support to them even in undergoing that reduced trouble or sickness. And it is His will that their *paramartha* should also progress during this period i.e. on such occasions He grants them, through His grace, greater joy in the practices of *Bhajan* and *Dhyan* as a result of which the trouble is felt only to a minute extent or is not felt at all. On the other hand, during the continuance of the trouble or sickness He sometimes grants joy and pleasure in the practices to such a great extent that the devotee does not like his disease to be cured. Thus those who have surrendered themselves to Merciful Radhasoami should always remember that Merciful Radhasoami makes arrangements to annihilate the force of their *karmas* and also gives help in case the devotee has some worry or anxiety on account of the sufferings of his relations as a result of their past actions. And if the relations of any devotee have true love for him or the devotee has true love for them, help from the Supreme Father in the eradication of their *karmas* also is available to them through Grace i.e. they also suffer less and in the course of that suffering too, there is some remission and protection if they get the *darśana* of their devotee relation or listen to his word and internally they feel some strength as well as some relief.

4. Besides the three causes which have been described above, there is one more special cause also due to which the devotee finds himself in trouble or sorrow and fear or anxiety.

And it is that Merciful Radhasoami, in order to reduce or remove some special defect of his mind or senses or to weaken some internal or external worldly ties and to purify the mind and the spirit and to make them ascend higher or to minimize or throw out some undersirable matter or filth from within him brings about through His *Mauj* some special illness, physical trouble or sorrow or a feeling of anger towards one's mind, anxiety or worry or fear in the mind in order to correct

His devotee and true lover. It is only some very fortunate devotees who achieve this state and in this state, they do not find themselves in such uneasiness or trouble that they may fall a prey to despair or may be unable to perform *Bhajan* and *Dhyan* in a sitting or a lying posture or they may not get any joy in the practices. And if sometimes the trouble is so great that even the *Dhyan* and *Bhajan* practices cannot be performed, Merciful Radhasoami Himself, by His Grace, keeps the mind and the spirit of such special devotees withdrawn towards Himself and this condition is better than that of *Bhajan* and *Dhyan* because the mind remains concentrated and the spirit is withdrawn and pulled up towards higher regions, as a result of which physical troubles produce very little effect and a sort of comfort and bliss is always available to him internally.

5. Every devotee cannot understand such *Mauj* at the time when such disease or trouble begins, but if he is given to examining his own condition and the Grace of Merciful Radhasoami, he may be able, after that condition has passed away, to know or understand that that particular condition had been created by *Mauj* or Grace of the Merciful Lord and then, on experiencing that Grace and the benefit from it, he would offer thanks in the Feet of Merciful Radhasoami wondering how and with what methods the Supreme Lord corrects His special lovers and protects them and realizing to a certain extent that Merciful Radhasoami has made him or is gradually making him the recipient of His Grace, he feels very happy at his good luck.

6. The *path* of the *Bani* is necessary under all circumstances to strengthen the attitude of surrender and for the acquisition of internal grace and help and if necessary, one should speak about his condition to, and take help from, a Satsangi of higher status than himself, who may be available in his neighbourhood and can be easily contacted.

7. A devotee who has the opportunity to associate

with the Satguru need not speak about his condition to any other person. He can himself speak to the Satguru about his condition. He would then be benefitted very soon by His words full of Mercy and Grace and by His Glances.

8. So far the condition of those *Jivas*, who are earnestly engaged in *paramartha* and who have somehow surrendered themselves to Merciful Radhasoami and who regularly perform the practices everyday with sufficient attention and care and in whose hearts the fear of the troubles of the world and of the cycle of births and deaths has established itself to some extent, has been described. But those *Jivas* who do not perform the practices regularly everyday i.e. who perform the practices whenever they like and give them up also for some time whenever they choose to do so and whose love and faith in the Feet of the Satguru Merciful Radhasoami are only very ordinary at the moment and who have a strong desire for the joys and pleasures of the world and its enjoyments, are not aware of the condition of their practices nor of their spiritual status. At the time of *Bhajan* and *Dhyan* they are very often carried away by various kinds of thoughts and they do not know that they are being so carried away or if they come to know of it, they do not have enough strength or do not make necessary effort to remove those thoughts altogether or at least to some extent. Such *Jivas* are still entangled in their worldly *karmas* and they create troubles and worries for themselves so that they do not get as much joy in their practices as they should. They are absolutely under the control of *karmas*, *Kal*, Mind and *Maya* and the attention of the Satguru Merciful Radhasoami is also not sufficiently directed towards them at the moment. If they develop proper understanding in some time and begin to perform the practices and attend the Satsang, so much the better, otherwise when a suitable opportunity would arise, they shall also be taken care of as much as may be desirable, but they will have to undergo some trouble, because such *Jivas*, on account of their foolishness or carelessness, do not exercise

caution without undergoing some trouble to some extent and suffering some loss of worldly objects nor do they listen carefully to the orders of Merciful Radhasoami, nor do they follow them. Hence, when it is His pleasure to take them under His care, they are treated in this manner and it is only then that they really become careful and behave correctly later on i.e. they begin to perform with some sincerity and correctness the activities of *paramartha* also in addition to those of the world. It is thus that their condition also begins to change and gradually they would also become after some time the recipients of His Grace i.e. Grace of Merciful Radhasoami would be available to them and like true lovers they would also begin to be protected and taken care of.

9. People should know that this condition during which the mind is sometimes happy and at other times it feels depressed, comes to devotees by fits. And it is a mark of Grace, inasmuch as the mind remains cheerful when one is able continuously to get joy in *Bhajan* and *Dhyan* and when this joy is decreased or the devotee is not able to perform the practices correctly or the mind is filled with different kinds of desires which obviously act only as obstacles in the practices, a kind of uneasiness and restlessness appears in the mind and the devotee then offers prayers for grace and mercy and then once again he is able to get some joy in the practices. The advantage of this is that the mind of the devotee is always filled with humility and as he looks at his own condition and the behaviour of his mind, he feels ashamed and repentant in his mind and does not feel any pride at his status or his progress in the practices and he always feels an intense desire for attaining greater joy and bliss. This results in continued progress in the practices, for if the condition remains uniformly the same, the mind, feeling overjoyed within itself, may stay where it has reached already and may not make any further progress at all i.e. his future progress may stop.

10. Uneasiness (or restlessness) is helpful in making a devotee assimilate the joy that he receives and in bringing greater grace to him in future also and in making further progress possible. If this does not happen, the mind would get satisfied with that much pleasure and joy and thus progress might be stopped for future. Hence the devotee should not feel too much disturbed or disappointed in the condition referred to earlier, but he should, in the hope of getting greater grace, make efforts and put in labour on such occasions as far as possible for performing *Bhajan* and *Dhyan* correctly and at the same time it is desirable to suppress and remove useless and undesirable thoughts of the mind.

11. Such thoughts are more or less bound to arise in the mind, for to the extent the devotee goes on making progress on the path, to that extent he has to fight with *Kal* and *Maya* and these two create new impulses of *Kama*, *Krodha*, *Lobh*, *Moha* and *Ahankara* which really have their roots in the Region of *Trikuti* and try to bring down the devotee from the position achieved by him and to obstruct his further progress. It is therefore desirable that the devotee should, with the strength of the grace of Merciful Radhasoami, checkmate and remove those impulses. If the devotee commits any mistake or he falls down or slips on account of entanglement in those impulses, he need not worry. The only thing necessary for him is that he should act carefully over again and proceed with his work firmly and properly. He would then, with the Grace of Merciful Radhasoami, gradually be able to crush the strength of these two (i.e. *Kal* and *Maya*) and would one day subdue them.

12. The object in creating such conditions and showing the might of *Kala* to the devotee is that he should know how mighty the *Kal* and His agents are and how in various ways does Merciful Radhasoami, with His Grace, crush the strength and the might of *Kal* and His agents and

weakens them and makes His true lovers progress further and by purifying their mind and spirit and by putting them right, makes them fit for residence in higher regions.

13. The person who follows the lead of the Satguru would meet very few obstacles of this kind but even so *Kal* and *Maya* would certainly exhibit their power and might but at the same time they would themselves be afraid of that devotee. Then all the obstacles would surely be broken through and put aside and one day the devotee would gradually overcome them and attain his own Original Abode.

14. All devoted Satsangis should try to understand the meaning of the *Śabda*[1] quoted below and as far as possible they should make their mind conform to the advice given therein and should conduct themselves in accordance with the *Mauj* of Merciful Radhasoami as far as possible.

शब्द

गुरू की मौज रहो तुम धार । गुरू की रज़ा सँभालो यार ॥ १ ॥
गुरू जो करें सो हितकर जान । गुरू जो कहें सो चित धर मान ॥ २ ॥
शुकर की करना समझ बिचार । सुक्ख दुख देंगे हिकमत धार ॥ ३ ॥
ताड़ और मार करें सोइ प्यार । भोग सब इन्द्री रोग निहार ॥ ४ ॥
कहूँ क्या दम दम शुकरगुज़ार । बिना उन न और न करनेहार ॥ ५ ॥
दुखी चित से न हो दुख लार । सुखी होना नहीं सुख जार ॥ ६ ॥
बिसारो मत उन्हें हर बार । दुक्ख और सुक्ख रहो उन धार ॥ ७ ॥
गुरू और शब्द ये दोऊ मीत । नहीं कोइ और इन धर चीत ॥ ८ ॥
यही सतपुरुष यही करतार । लगावें तोहि इक दिन पार ॥ ९ ॥
बिना उन कोइ नहीं संसार । देव मन सूरत उन पर वार ॥१०॥
करें वह नित्त तेरी सार । तेरे तन मन के हैं रखवार ॥११॥
शुकर-कर राख हिरदे धार । मिटावें दुक्ख सब ही झाड़ ॥१२॥
करें क्यो मन तेरा नाकार । नहीं तू छोड़ता विषधार ॥१३॥
भोग में गिरे बारम्बार । न माने कहन उनकी सार ॥१४॥

1. Sar Bachan (Poetry) Bachan 18, Śabda 8.

इसी से मिले तुझको दंड । नहीं तू मानता मतिमंद ॥१५॥
सहो अब पड़े जैसी आय । करो फ़र्याद गुरु से जाय ॥१६॥
पकड़ फिर उन्हीं को धाय । करेंगे वो ही तेरी सहाय ॥१७॥
बिना उन और नहीं दरबार । रहो उन चरन में हुशियार ॥१८॥
गुनह तुम किये दिन और रात । गुरू की कुछ न मानी बात ॥१९॥
इसी से भोगते दुख घात । बचावेंगे वही फिर तात ॥२०॥
रहो राधास्वामी के तुम साथ । लगे फिर शब्द अगम तुम हाथ ॥२१॥

ŚABDA

Gurū kī mauj rahō tum dhār, Gurū kī razā sambhālō yār. 1
Gurū jō karen sō hit kar jān, Gurū jō kahen sō chit dhar mān. 2
Shukar kī karnā samajh bichār, Sukkh dukh denge hikmat dhār. 3
Tāṛ aur mār karen sōyee pyār, Bhōg sab indrī rōg nihār. 4
Kahūn kyā dam dam shukar guzār, Binā un aur na karne-hār. 5
Dukhī chit se na hō dukh lār, Sukhī hōnā nahīn sukh jār. 6
Bisārō mat unhen har bār, Dukkh aur sukkh rahō un dhār. 7
Gurū aur Śabda ye dōū mīt, Nahīn kōyee aur in dhar chīt. 8
Yehī Sat Purush yehī Kartār, Lagāven tōhi ek din pār. 9
Binā un kōyee nahīn sansār, Dev man sūrat un par vār. 10
Karen voh nitt terī sār, Tere tan man ke hain rakhvār. 11
Shukar kar rākh hirde dhār, Miṭāven dukkh sab hī jhāṛ. 12
Karen kyā man terā nākār, Nahīn tū chhoṛtā vishdhār. 13
Bhōg men gire bārambār, Na māne kahan unkī sār. 14
Isī se mile tujh kō danḍ, Nahīn tū māntā matimand. 15
Sahō ab paṛe jaisī āye, Karō faryād Guru se jāye. 16
Pakaṛ phir unhīn kō tū dhāye, Karenge vōhī teri sahāye. 17
Binā un aur nahīn darbār, Rahō un charan men hushiyār. 18
Gunah tum kiye din aur rāt, Gurū kī kuchh na mānī bāt. 19
Isī se bhōgte dukh ghāt, Bachāvenge vahī phir tāt. 20
Rahō Radhasoami ke tum sāth, Lage phir Śabda Agam tum hāth. 21

Translation —

O, Friend, depend and rely upon the *Mauj* of the *Guru* and try to reconcile yourself to the Will of the *Guru*. 1

You should consider whatever the *Guru* does as beneficial and accept with all your heart whatever the *Guru* orders. 2

Adopt an attitude of gratefulness. Pains and pleasures are ordained for you with some purpose. 3

You should consider His rebukes and punishment as a mark of His love and enjoyments of sense-organs as disease. 4

What more shall I say? You should be grateful to Him at every moment, for without Him nobody else can do anything for you. 5

Do not be unhappy in your mind when troubles come to you, nor should you be happy on occasions of happiness, for all happiness is but an entanglement. 6

Do not forget Him at any time. You should accept whatever happiness or unhappiness you meet with as having been ordained by Him. 7

The *Guru* and the *Śabda* are your two friends, there is no other well-wisher of yours. You should keep your mind fixed in them. 8

They are the *Sat Purusha* and also the Creator and they would one day carry you across the Ocean of the world. 9

Without the *Guru,* the creation has no value. Sacrifice your mind and spirit for Him. 10

He protects you everyday and He keeps your body and mind from going astray. 11

You should be grateful to Him and always keep Him in your mind; He would completely remove all your troubles. 12

What can He do when your own mind is worthless and besides, you do not give up your contact with the poisonous current? 13

You fall again and again for the enjoyments of the world and do not follow the essence of His orders. 14

This is why you get punishment, but even then you are so foolish that you do not obey His orders. 15

You should therefore put up with whatever befalls you. Go to the *Guru* and make your submission to Him. 16

You should run and get hold of Him for He alone can help you. 17

There is no other Power except the *Guru*; while in His feet, you should be very alert. 18

You have committed sins day and night and you did not care to follow His advice at all. 19

This is why you have to undergo trouble and suffering. But it is He alone Who would ultimately save you. 20

You should always keep yourself in the association of Radhasoami. It is only then that you would contact unapproachable *Śabda*. 21

DISCOURSE 42

SPIRITUAL PRACTICES AND ABSOLUTE SURRENDER

1. People who have joined the Satsang, i.e. those who have joined the Radhasoami Faith, are of two categories, viz,

(a) **Those who concentrate on spiritual practices.** They are people who have an intense desire in their mind for the *darśana* of Merciful Radhasoami and want to experience within themselves the joy and bliss of *Śabda* and the Holy Form during their lifetime. Such *Jivas* perform the practices i.e. *Sumiran*, *Dhyan* and *Bhajan*, two, three or four times everyday, regularly, carefully and correctly as taught to them and keep their mind and the sense-organs under control and restraint so that they may not be carried away by any impulses or thoughts of enjoyments of the world at the time of the practices. These people engage in the world and its activities and its enjoyments according as it may be necessary and, as far as possible, desirable and rarely allow unnecessary desires for wealth, children, name and comforts and pleasures of the body and mind to arise in their mind

and, as far as possible, they conduct themselves, both internally and externally, in accordance with the orders of the Satguru, Merciful Radhasoami.

(b) **Those who have surrendered themselves entirely.** They are people, who have love and faith in the Holy Feet of Merciful Radhasoami and in His Satsang and after examining, according to their intelligence, the principles of the Radhasoami Faith and the practices taught in the Faith, perform the practices fairly well as far as it is possible. They accept Merciful Radhasoami as Omnipotent and Merciful and also as the Great Giver and surrender themselves to Him with love and faith in accordance with their own status in *paramartha* and desire, with His grace, to achieve their salvation and also release from the bonds of *Kal*, *ḳarma* and *Maya* by stages as it may be His pleasure and having full faith and reliance in His merciful statements, keep contented and satisfied in their minds. And they also believe that Merciful Radhasoami Himself would surely arrange by His grace that they may gradually attain salvation. These people do not have much uneasiness and restlessness for getting internal *darśana* or special joy or bliss in *Bhajan* and *Dhyan* and hence they do not put in much effort or labour in their practices.

2. The condition of the *Jivas* of the first category i.e. *Jivas* who engage in practices always goes on changing i e. they go on making progress in their practices day by day and in this condition their mind becomes cheerful i.e. oveyjoyed when it gets internal joy and bliss and when it gets somewhat less joy internally, it feels depressed i.e. it becomes sad. And as these people always observe and examine how their mind and senses behave and how the grace of Merciful Radhasoami works, their mind sometimes gets happy to some extent and sometimes unhappy on this account and they are always filled with some anxiety and uneasiness about the ultimate welfare of their *Jivas*.

3 The *Jivas* of the second category, i.e. *Jivas* who have surrendered themselves, place the responsibility for their salvation on Merciful Radhasoami and submit their anxiety in regard to it in His Holy Feet and depending and relying on His grace and mercy, are always more or less free from anxieties. Their mind does not have to pass through the cycles and alternate conditions of happiness and unhappiness through which those who engage in practices have to pass and if ever their mind passes through such conditions, they do not attach much impo rtance to it or bother about it and as they attach utmost importance to Mercy and Grace, uneasiness and anxiety do not worry them in such conditions. *Jivas* of this category are far numerous and those who perform spiritual practices are comparatively few.

4. Those *Jivas* who have surrendered themselves do not very much control and restrain their mind and senses and while conducting themselves in the world and engaged in its activities or indulging in its enjoyments, they take only very ordinary care, but they continue, as far as possible, to increase their love and faith in the Feet of Merciful Radhasoami and also in His Satsang and on listening about grace and mercy of Merciful Radhasoami and observing it working within them and in their outward life, they try to make their surrender complete and absolute.

5. It is the Will and Pleasure of Merciful Radhasoami that all *Jivas* must be protected. Those who perform spiritual practices are his sensible children and those who have surrendered themselves are his simple little children. He therefore helps both of them, but as a matter of fact, He protects much more his simple little children, who have given up relying on their efforts and depend solely on His grace and mercy.

6. The love and faith, of those who engage in spiritual practices, in the Holy Feet of Merciful Radhasoami is very deep and strong so that they do not falter under any

adverse circumstances i.e. they do not slip and their surrender also is very profound and of a high order inasmuch as it remains unimpaired and strong even during greatest difficulties. Such *Jivas* do not achieve their own objective only but help many other persons, and particularly those who have surrendered themselves, in achieving the salvation of their *Jiva*.

7. Those who have surrendered themselves generally slip on account of their weakness, whenever any great trouble or calamity comes to them, but Merciful Radhasoami, through His grace, gives them help either directly or through those who engage in spiritual practices and protects them and sustains them and He purifies them gradually by protecting them from the entanglements of the pleasures and enjoyments of the world and after every mishap, makes their love and faith stronger and stronger and their surrender more complete.

8. It behoves the *Jivas* that they should join the Satsang of Merciful Radhasoami in any way they possibly can and surrender themselves to Him. If they do so, Merciful Radhasoami would, in every way, protect and sustain them, whether they are fit for spiritual practices or are capable only of surrendering themselves and He would increase their love and faith in His feet day by day and, by taking them to the Original Abode sooner or later, would make it possible for them to attain perfect bliss and by protecting them from pains and pleasures of physical bodies and of births and deaths, would make them immortal and eternal and also grant them perfect bliss of His own *Darśana* in his Original Abode.

9. Those who concentrate on spiritual practices should keep in mind that their spirit should, by means of spiritual practices, make progress internally and upwards day after day and those who have surrendered themselves should be careful to see that their belief that Merciful

Radhasoami would one day carry them across the Ocean of the world through His mercy is not affected at all. And *Jivas* of both categories should always make effort and see that their love and faith in the Feet of Merciful Radhasoami go on increasing and strengthening day by day and their mind and attention, as far as it lies in their power, become more and more indifferent to the world and its enjoyments and objects.

10. If both the categories of *Jivas* would take as much care as is suggested above, there is no doubt that Merciful Radhasoami, through His Grace and Mercy, would make it possible for such *Jivas* to achieve their objective easily by stages, according to their deserts and then would ultimately lead them to the Highest Abode.

DISCOURSE 43

CHIEF OBSTACLES TO SPIRITUAL PRACTICES AND THE WAY TO REMOVE THEM. METHOD OF PROGRESS IN SPIRITUAL PRACTICES

1. This Discourse is meant for those who have joined the Radhasoami Faith and are performing its spiritual practices so that they may know what efforts they should make when they get only very little joy in *Bhajan* and *Dhyan* or their mind does not at all apply itself to the practices.

2. Whenever the sound of *Śabda* is not clearly audible at the time of the practice of *Bhajan* or it is not at all audible, it is desirable that the devotee should at that time, while he continues to sit in the same posture, perform the practice of *Dhyan* and if even then the *Śabda* does not become audible within a short time or the sound of *Śabda* is not clear, he should get up after the practice of *Dhyan*

and should perform the practice of *Bhajan* at some other time and if the *Śabda* does not become audible even then, he should engage in *Dhyan* as before and should continue his practices daily in the same manner till the *Śabda* becomes audible. Within three or four days or in a week or two, the *Śabda* will become audible to some extent at least with the Grace of Merciful Radhasoami.

3. When the devotee sits for the practice of *Bhajan* and worldly thoughts crop up in his mind, he should remove them and if it is not possible for him to do so, it is desirable for him to engage in the practices of *Sumiran* and *Dhyan* while continuing to sit in the same posture. If the mind gets concentration in *Dhyan*, all thoughts would disappear. And if thoughts continue to appear in the mind, one should give up both *Bhajan* and *Dhyan* and engage in the practice of *Sumiran* and do it silently or somewhat audibly and with eyes closed by the method stated in Discourse 39 for an hour or three quarters of an hour by concentrating his spirit, mind and attention (with eyes closed) at *Sahasdal Kamal*. If *Sumiran* is done in this manner, one would find it enjoyable and the mind would also become quiescent. Thereafter, he can, at his discretion, engage either in *Dhyan* or *Bhajan* and if one gets some peace and does not feel much inclined to engage in the practices or has no leisure, he should leave the practice and get up.

4. When one sits for *Dhyan* and *Sumiran* and the mind does not then concentrate and indulges in thoughts of the world unnecessarily or is filled with impulses of *Kama*, *Krodha*, *Lobha*, and *Moha* etc., it is desirable that the devotee should engage in the practice of *Sumiran* with some intonation or by the method described in Discourse 39 with a little articulation, either internally or externally. After an hour or three quarters of an hour he would surely get some joy in the practices and the mind would become quiescent and the devotee would feel love of the Lord filling

his mind. If he so wishes, he may not then engage in *Dhyan* and may leave the practices after accomplishing that much.

5. If the mind does not generally get concentration in *Bhajan* and *Dhyan* and thoughts of the world crop up, even then one should apply this treatment i.e. the devotee should for a week or two, repeat the Holy Name audibly for an hour or two every day. This would help in giving some purity of mind and one would feel some joy also and then the practices of *Dhyan* and *Bhajan* would also be performed with some success. And when one gets some joy in these two practices and the mind becomes quiet to some extent, he should give up the Repetition of the Holy Name with intonation or do it only once or twice a week for an hour or so only.

6. The Holy Name is very efficacious but unless one knows its secret and the method of its repetition, the practice cannot give any benefit or the benefit that one might get would be only superficial and would not be permanent.

7. If the mind is concentrated on the repetition of the Holy Name and if during the practices one hears the *Śabda* or sees some light or gets some bliss, one should consider it to be real association with *Śabda* or the Satguru, for all these Forms i.e. the Form of Bliss, the Form of *Śabda* and the Form of Light are all the Forms of the Satguru. One should also understand that if one comes into contact with any of these, he definitely comes into contact with the Satguru and *Śabda* and that the practice has been performed correctly.

8. If at the time of *Bhajan*, the sound is heard from the left side, the devotee should try to direct his attention upwards and should reduce the pressure on the left ear, or may not press the left ear at all or remove the thumb from the left ear. It will then gradually appear that the sound is coming from above between the two eyes and he may then concentrate his attention on it.

9. If even after this, one finds that the sound is coming

from the left side, it is desirable that he should perform the practices of *Sumiran* and *Dhyan* while remaining seated in the same posture and direct the mind and the spirit upwards to the second or the third centre and concentrate there. If thoughts of the world do not arise in the mind, it is hoped that after a short time, the direction of the sound would change, i e. the sound would become audible either from above or from the right side. It is necessary that one should turn his attention away entirely from the left side.

10. If the direction of the sound or its plane does not change even by performing the practices in this manner, the devotee should get up after performing the practices of *Sumiran* and *Dhyan.* And as long as the sound appears to come from the left side, he should continue to perform the practices of *Sumiran* and *Dhyan* as usual everyday while sitting in the *Bhajan* posture. It is believed that with the grace of Merciful Radhasoami the condition would change in a few days i.e. the sound would begin to come either from above or from the right side.

11 When at the time of *Bhajan* one feels so much pain either in the shins or in the feet that the devotee cannot sit in the proper posture, he should put his elbows on the *bairagan*[1] or on the bed and sit like a camel with his shins pressed below. It is hoped that the effect of the pain may possibly be reduced and after some concentration in *Bhajan* and *Dhyan*, he may get some joy in the practices. If one does not get some relief even on sitting in this manner, it is desirable that he should get up and walk a few paces for five or seven minutes and when the pain disappears, he should sit for the practices again.

If it is not possible for him to sit comfortably even after this, he should give up the practices of *Bhajan* and *Dhyan* and only after performing *Sumiran* of the Name for a short time, in

1. Name of T-shaped wooden apparatus used by Yōgīs in India to support their arms during Yōga practices.

a low voice, leave the practices and engage in the practices of *Bhajan* and *Dhyan* at some other time.

12. It should be noted that this pain in the shins is due to the fact that the current of the spirit is withdrawn from there and pulled upwards and when the spirit is thus withdrawn from the shins, the nerves of the lower legs feel restlessness due to the absence of the current of the spirit. The nerves would be able only gradually to bear the condition of the withdrawal of the spirit to some extent and then the pain would also be reduced and no inconvenience would be felt during the practice.

13. Sometimes it so happens that, while performing the practice of *Bhajan*, hands, arms, shins and the feet become benumbed i.e. they become useless to a certain extent and sometimes the fingers become so much benumbed that they come off the ears. This should not worry the devotee at all. If he is able to perform the practice of *Bhajan* without the use of the fingers, he should continue it as long as he can and if the sound is not audible, he should continue the practice of *Dhyan*. And after performing the practice of *Bhajan*, he should stretch his hands and feet and sit quietly for some time and then, after getting up, walk for some time. Then all the parts of the body would begin to behave normally.

14. The cause of the hands and the feet getting benumbed is the same i.e. withdrawal of the spirit and it indicates that the practice of *Bhajan* is being performed correctly, for correct performance of the practice of *Bhajan* results in upward withdrawal of one's mind and the spirit.

15. Sometimes, during the practice of *Bhajan* or *Dhyan*, the devotee feels overpowered with sleep and becomes unconscious. This obstacle is technically known as '*Laya*' and this condition of sleep which arises is known as '*Tandra*' which is midway between the wakeful condition and the condition

of sleep. When one sits for the practices, this condition occasionally overtakes him. It is therefore desirable for a devotee that when he feels sleepy or feels unconciousness coming over him, he should immediately get up and walk a few steps and when drowsiness disappears, he should sit for the practice again. And when one feels much drowsiness, he should get up and wash his face and then begin the practice again and if necessary, perform *Sumiran* also internally at the time of *Bhajan*. The obstacle will thus be removed in a short time.

16. Besides '*Laya*', there are three other obstacles which create disturbance for the devotee at different stages. Their names are (1) *Vikshepa* (2) *Kashaya*, (3) *Rasasvada*. These obstacles and the method of removing them are explained below :—

(*a*) '*Vikshepa*' is the name of the condition in which devotee's attention is disturbed abruptly or with a jerk during the practices of *Bhajan* and *Dhyan*. For example, somebody comes and calls loudly and thus disturbs him or just shakes his body or some strong impulse rises in his mind and all of a sudden makes him get up from the practice of *Bhajan* or *Dhyan* or one has some sort of feeling, e.g. as if some insect is moving on his body or some worm etc. is biting and he then gives up the practices immediately to get rid of that feeling. The remedy for this is that he should explain to the members of his family that they should not call him loudly at the time of *Bhajan* and *Dhyan* and if there is some special necessity, they should call him in a low voice or only touch his feet slightly and then he would get up.

And as far as possible the devotee should not fall a prey to any strong impulse of his mind and leave his practices i.e. he should not be indifferent to the practices. Such obstacles disturb the devotee for some time. To the extent he becomes proficient in his practices and makes progress, to that extent would the obstacles be removed, i.e. they would produce very little effect on the devotee.

(2) '*Kashaya*'—This means that thoughts about things of past lives which the devotee has not seen or heard of in this life may arise in the mind at the time of *Bhajan*.

These thoughts arise like other disturbing ideas and do not disappear without engaging the mind of the devotee for some time, but if a devotee performs his *Bhajan* practice with feelings of love and solicitude for the Lord or performs the practice keeping the Form of the *Guru* before him, these obstacles will trouble him very little. It is therefore desirable that when such thoughts appear to a devotee, he should engage in *Dhyan* along with *Bhajan*. Then after some time those thoughts would disappear.

(3) '*Rasasvada*'—This means that the devotee may, on getting some pleasure at the time of *Bhajan*, feel happy and satisfied and may not then sit any more for his practice or may even become somewhat negligent.

The method of removing this obstacle is that whenever the devotee finds himself in such a condition, he should give up the practice of *Bhajan* for four to five minutes and sit quietly with stretched arms and legs or get up and walk a few paces. If he does so, this obstacle would gradually disappear.

17. It sometimes happens that the devotee feels pain either in the eyes or in the forehead at the time of the *Bhajan* practice. It is desirable that he should give up the practice of *Bhajan* and *Dhyan* and on the next occasion after 3 or 4 hours, re-engage in this practice and should take rest for an hour or two if he gets an opportunity. This would remove the pain.

This pain is caused when the devotee tries to pull the mind and the spirit upwards or forces the pupils of the eyes to move upwards. This is not desirable. The devotee should perform the practice slowly i.e should proceed only as much as he can do with ease and should not apply any pressure, for when one does so, the blood

rushes upwards and when it fills the veins rather too much, it causes pain.

18. If a devotee gets joy and bliss during the practices of *Bhajan* and *Dhyan* according as he wishes and they are gradually increasing, he should determine in the beginning, when sitting for the practices, that he would perform the practice, for one hour, two hours or three hours and would then get up and perform such and such other work. If he does so, his mind and spirit would come down at the fixed time and the practice would have been completed by then.

19. Sometimes, the condition of a devotee is such that *Śabda* becomes audible to him and after a few days it disappears and then after some days, again becomes audible. This condition is due to his past or present actions and thoughts or due to the fact that he does not, as is the usual practice, perform his practices everyday i.e. he gives them up occasionally.

The remedy is that the devotee should be careful about (1) his conduct and behaviour, (2) his food and drinks, (3) the behaviour of his mind and senses, (4) his ideas and his understanding and (5) his love and faith and try to find out what deficiency is there in any of these, while at the same time he should be careful about (6) his good and bad associations, for association with worldly people and blasphemers causes obstruction in the practices. If there is any defect or deficiency in these, he should try to remove the same by associating with the loving devotees of the Lord or by carefully reading the *Bani* of the Saints and should for the future improve his conduct and behaviour and food and drinks and associations and thoughts etc. and increase his love and faith in the Feet of Merciful Radhasoami and remove doubts and suspicions from his mind as soon as possible. He should also increase the time he devotes to practices and if he gets no joy in *Bhajan*, he should do more of the practice of *Dhyan* and if he does not get joy in *Dhyan* also. he should

perform the practice of *Sumiran* a little loudly. Thus gradually this obstacle would be removed and *Śabda* would always be audible during *Bhajan* and some joy would be available in *Dhyan* also.

20. It should be noted that the condition of every devotee, whether man or woman, differs from that of the others due to (1) his past and present *karmas*, (2) his earnestness i.e. love and solicitude for the Lord and (3) the degree of his love and faith. The devotee gets joy in the practices accordingly and he gets concentration in the practices of *Bhajan*, *Dhayn* and *Sumiran* also accordingly. Hence every one should examine his condition occasionally and if he finds any defect anywhere, he should make sincere efforts to remove it and should also pray now and then for grace and mercy and for being pardoned for his faults and as far as possible, should be more cautions and careful in future. His defects would then gradually be removed by the grace of Merciful Radhasoami and he would commit less mistakes and his concentration and joy in the practices would increase accordingly and one day, after achieving purification, he would get pure bliss and would himself feel that he is making progress day by day.

21. If one does not get the *darśana* of the Holy Form in *Dhyan* or gets it only occasionally, he should not feel disappointed in his heart, nor should he think that there is some great defect in his practices. He should concentrate his spirit and mind at the proper place in the body and contemplate on the Form. If he does so, his mind and spirit would gradually begin to concentrate at that place and he would get joy also. If the mind and spirit do not concentrate or he does not experience some little joy, he should understand that he lacks in love and earnestness, for if one had love for the Holy Form, the current of his mind and spirit would necessarily ascend higher up as soon as he thinks about it and when they ascend higher up, he is

bound to get some joy. It is therefore desirable for a devotee that he should contemplate on the Form with love and eagerness and if there is some deficiency in his love, he should, by remembering the high status and mercy of the Satguru Merciful Radhasoami, at least try to develop some love for Him. By doing so one would gradually begin to get joy in *Dhyan* and would also get occasionally the *darśana* of the Holy Form at the time of the practices and in any case he would certainly get *darśana* during dreams at least. The devotee should consider such *darśana* as true and real and as a mark of grace and mercy and as a result of such *darśana* the love and faith of the devotee should increase.

22. It is desirable for the devotee that he should, as stated above, gradually increase his practice of *Dhyan* i.e. he should perform the practice of *Dhyan* at one point for a year or two or for a shorter or longer period and then perform *Dhyan* at the next higher point and, by perfoming the practice of *Dhyan* at different points in this manner, should proceed upto *Dasam Dvara* or *Sat Loka* and make his spirit stay there. Thus his path upto that Region would be cleared during his lifetime and his spirit, on reaching there in its subtle form, would get the joy and bliss of higher regions.

23. The devotee, if he so desires, can, from the very beginning, focus his mind and spirit for a short time at each centre corresponding to the Regions of creation and thus perform the practice of *Dhyan* upto *Sat Loka* everyday. Similarly, when he reads or listens to *Śabdas* containing description of the internal secret and also expression of the feelings of love, his mind and spirit should contemplate on the Form at different centres as various higher regions are mentioned in the *Śabdas*. He would then enjoy the *Path* very much and his practice of *Dhyan* would be correctly and successfully done at every stage i.e. his path would thus be cleared at once upto the Region of *Sat Loka* and if the devotee at the time of his practice, performs *Sumiran*

also along with *Dhyan*, no other thoughts would interfere in his practice, but this kind of practice cannot be carried on correctly and easily without deep earnestness and deep love.

DISCOURSE 44

EASY PRACTICES OF THE EASY METHOD OF THE RADHASOAMI FAITH

1. The method (i.e. *Sumiran*, *Dhyan* and *Bhajan*) that has been taught in the Radhasoami Faith is easy to understand and its practice is also easy. In other words, mere changing of the direction of one's attention with eagerness and love constitutes the practice.

The practice of the Radhasoami Faith consists in learning the secret of the Region of the Supreme Being Merciful Radhasoami and directing one's attention upwards internally with love and earnestness just as the attention of all the *Jivas* is directed through the sense-organs outwards towards the world and its objects.

2. It has been stated in the previous issues of *Prem Patra*[1] that the entire creation depends upon currents and many of these currents are so subtle that they can neither be seen or touched, e.g. the currents of sight, sound and smell. And in this extremely crude creation these currents have adopted the form of sap, blood, fibres and nerves and this condition is quite clearly observable in every part and the flesh of the human body and in every branch and twig of the tree and in its bark. Every branch and every fibre in a tree and every nerve and vein in a human body is like

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1. 'Prem Patra' was issued from 1893 to 1898 as a fortnightly magazine. The issues were subsequently issued in book form in 6 volumes.

a pipe i.e. they are all hollow inside through which subtle currents flow.

3. When an impulse arises in the mind i.e. if any desire crops up in the mind, there is at first a commotion within the mind and then the desire rises in the form of an impulse and flows in the form of a current towards that sense-organ through which action for the fulfilment of the desire is to take place. Similarly, the desires for worldly activities or worldly objects go out in the form of currents from the sense-organs to which those desires pertain and then flow towards the activity or the object concerned. In this manner, the entire activity of the human body and all worldly activities are carried on by means of currents. The currents responsible for carrying on the internal activity of the human body flow to every part of the body and in external activities the currents flow outwards through the sense-organs. All these currents are so much expenditure of spirituality inasmuch as none of them turns back or returns to its own Reservoir.

4. If anybody says that though the currents flowing out through the sense-organs do not return and are simply so much expenditure of spirituality, but at the same time there are many currents which flow inwards through the senses and come into the human body and thus compensate the loss, then the statement is correct, but it should be noted that the currents that flow into the body from outside are very insignificant and crude and have very little spirituality in them as compared to those which flow out of the body and the loss of spirituality cannot be compensated by the currents flowing into the body, for these currents occasionally come from lifeless objects or from objects having spirituality of a lower order. Of course, those currents which come into the body from the elements outside are to some extent helpful to the physical body, but the spirit does not at all get any benefit from any of these currents also.

And the body, the mind and the sense-organs also get very little help from these currents. Of course, the fresh air of the world outside helps the *Pranas* very greatly i.e. it removes the dirt of the *Pranas* and gives them freshness and its effect reaches the mind also to some extent. Whatever we eat and drink is not considered here at all.

5. It is necessary to state here that in many delicate matters which require thought and intelligence, help from the current of the spirit is mostly focussed on the sense-organs because without the help of the current of the spirit nobody can perform any work and particularly that work which requires intelligence and thought. Only a few from among those currents which flow into the human body from outside are the currents of the spirit and all the others are currents with but little spirituality.

The expression 'only a few......are the currents of the spirit' refers to the current of the spirit only in such cases in which man takes help from persons having spirituality of a higher order than himself i.e. from more intelligent persons.

And in *paramartha* the *Sant* Satguru and *Sadhs* are highly Spiritual Personalities. The strength which the mind and spirit get from them cannot be described. Those who have true and sincere desire for *paramartha* and who are known as lovers and devotees of the Lord are well aware of that strength and they also know well what great joy and bliss they get when they sit in the Satsang and have the *darśana* of the Satguru and listen to His discourses.

6. It should be borne in mind that the current of a man's mind flows in the direction to which his attention is directed and the stronger the desire a man has, the greater will be the force and strength of the current which issues from him for the fulfilment of that desire and engages in necessary and desirable effort.

7. Similarly, if an earnest desire for *paramartha* arises in one's mind and if he has come to know the secret of his Original Abode according to the Radhasoami Faith and the high status of the True Supreme Being Merciful Radhasoami and also the description of the path and the various regions on the way and has also learnt from the *Sant* Satguru or *Sadh Guru* or from His devoted Satsangi the method of proceeding on that path, it is necessary that along with the desire for *paramartha* the current of his attention should begin to flow upwards within him. And this current shall more or less reach that region which the devotee had fixed in the beginning as his objective and he would also have some joy of going up to higher region, i.e. he would to a certain extent feel lighter and more peaceful. This is of course subject to the condition that no other current should arise at that time i.e. no thought of the physical body or of the world should arise in the mind at that time, otherwise the current which had begun to flow upwards would drop down and a new current in conformity with the desire he has would begin to flow downwards and the spiritual joy and bliss would immediately disappear.

8. People would now find how easy is the practice of the Radhasoami Faith, i.e. it consists in changing (i.e. turning) the attention only and also its direction.

All men do, with full attention, those things which they want to do according to their desires but in the activities of the world, the current of their mind and spirit flows outwards and is considered to be a drain on their spirituality. If these same men understood the value of *paramartha* and the need of achieving it and believing this to some extent, had an earnest desire for *paramartha*, their attention would turn upwards within them according to the teachings of the Radhasoami Faith and therefore the current of the mind and the spirit would begin to flow in that direction. When that current rises up and ascends, the devotee shall

get comfort and peace and day after day as he ascends higher, the joy and bliss would go on increasing and one day such a devotee, after reaching his Original Abode, would attain perfect bliss and would become immortal and eternal and would experience that his true salvation is being gradually achieved during his own lifetime.

9. Giving attention to the activities of the world or to desires and thoughts pertaining to them is known as *Svartha* and as a result thereof the physical body experiences happiness and the troubles of birth and death again and again. And directing with attention the current of one's mind and spirit to the Original Abode within himself, after developing a desire for *paramartha*, is known as *paramartha*. And as a result thereof, one is protected day after day from happiness and unhappiness of the physical body and the world and is completely freed from the cycle of births and deaths and, experiencing the joy and bliss of higher regions day by day, one would reach the Holy Feet of the True Supreme Being Merciful Radhasoami and achieve Eternal Bliss.

10. The activities of *paramartha* are not anything new. Just as in worldly activities one has to direct his attention outwards, so in *paramartha* he has to direct his attention inwards for the ultimate welfare of his *Jiva*.

Everybody knows how to apply his attention to any work and nobody needs to be taught how to do so. The only thing that one has to do is to learn the secret and then to divert his attention inwards with eagerness. It then becomes possible to achieve eternal bliss and freedom from troubles for ever.

11. The difficulty and trouble which one feels in this work (i.e. in spiritual practices) are due to insufficiency of faith, enthusiasm and attention and also to the weakness of the desire for *paramartha* or it may be due to the fact that one

engages according to his old habits in thoughts of the world at the time of *paramarthi* activities and thus does not fully enjoy the practices and his enthusiasm and desire for, as well as his attention in, *paramarthi* activities would also remain weak. Just as the activities of the world in which one does not apply himself fully or applies only to a little extent are not successfully performed as they should be, similarly, if the desire for *paramartha* is weak and attention insufficient, the flow of attention would be feeble and weak and, on account of thoughts of the world, would drop down again and again and then *paramarthi* activities would also not be so correctly performed as they should be i.e. one would not get any joy nor his eagerness for it would increase.

12. *Paramarthi Jivas* should therefore be as much careful and cautious as possible in diverting their attention inwards at the time of practices i.e. as far as possible, they should not combine worldly activities with *paramartha*. On the other hand, they should perform their practices as correctly as possible with the help of the Satsang of the Sant Satguru and of the Discourses and the *Bani* and should make their surrender to the True Father and Mother and the Supreme Being Merciful Radhasoami complete. If they do so, they would gradually make progress towards achievement of their objective with the Grace and Mercy of Merciful Radhasoami and their own effort and labour and their love and faith in His Holy Feet would also go on increasing. And thus their work also would become very easy, for one feels difficulty and trouble in the practices only so long as his love and faith are not sufficiently developed and when these begin to develop, the practices would become more and more easy day by day and the devotee would get increased joy and pleasure in them and would achieve his object one day.

DISCOURSE 45

QUESTIONS OF A SATSANGI AND THEIR ANSWERS

1. *Question*. Does a child breathe in the womb of the mother or not? If it does breathe, how is it possible for it to do so, and if it does not, where and in what condition does it live?

Answer. The child does not breathe in the womb and the spirit of the child lives in *Chaitanya Samadhi*[1] at *Sahasdal Kamal* i.e. it has the *darśana* of the *Jyoti* and it listens to the *Śabda* of that region.

2. *Question*. Some people say that the child feels hunger and thirst in the womb in the eighth month and gets as its food the juice of the cereals taken by the mother. If this is so, there must be some faeces also. Is this correct or not?

Answer. When the body of the child grows and develops in the womb, the material is supplied by the blood of the mother. When the body is built completely, the essence of the food taken by the mother reaches the child's stomach in the form of juice for its further growth and development through the tube which connects the child with the navel of the mother. The quantity of the faeces produced in the process of the digestion of this juice is very small and it goes on collecting in the channel which runs from the stomach to the rectum and when the child is born, the midwife takes this out of the rectum of the child with her finger.

3. *Question*. Some people say that the child, while in the womb, remembers its past lives but forgets that altogether

1. Samādhi means a state of self-absorption. The expression 'Chaitanya Samādhi' thus means a state of intelligent and conscious self-absorption.

at the time of its birth. How far is this correct and why does the child forget ?

Answer. As during pregnancy the seat of the spirit of the child is at *Sahasdal Kamal*, it sees the events of its past lives just as one sees things in a mirror and then it makes a strong resolve that it will not do anything except worshipping the Supreme Being, but when the spirit of the child, at the time of its birth, comes into the body at a lower region where darkness envelops everything on account of *Tamogun*, the child forgets everything. And after coming into the world, man's nature and habits are formed according to the environments he gets and the constitution of the mind he brings with him as a result of his past *karmas* and then he behaves accordingly.

DISCOURSE 46

DETAILED ANSWERS TO QUESTIONS MENTIONED IN PARA 5 OF DISCOURSE 38 FOR THE BENEFIT OF SATSANGIS

1. *Question.* Who brought into existence this creation of pain and pleasure and why, and what is the good of it ?

Answer. This creation was brought into existence by *Kal Purusha*. He had a desire that He may also bring into existence another creation like that of *Sat Loka* and rule over it. He therefore obtained permission of *Sat Purusha* and created the three *Lokas* in the lower region where spirituality was mixed up with subtle and gross *Maya*. And here on account of the admixture of *Maya* (i.e. *Tamogun*, out of the material of which bodies of *Jivas* are made) *Jivas* have necessarily to undergo pain and pleasure and perform good and bad actions and then get the fruit of their actions accordingly, for, while living in the body, *Jivas* cannot avoid

performing actions and do not distinguish between good and bad on account of the association and company they get and as a result of actions performed in pursuance of their desires and needs and under the influence of *Rajogun* and *Tamogun*.

To the question how the three *Gunns* came into existence, the reply is that the spiritual current which descended from above and came into contact with *Maya* at *Trikuti*, split up into three currents i.e. the current of pure spirituality appeared as the current of *Satogun*, the mixed current of spirituality and *Maya* as of *Rajogun* and the current of unmixed *Maya* as of *Tamogun*. And it should be noted that in all these currents, at this region and below, there is some admixture of *Maya* but in *Satogun* spirituality predominates, in *Rajogun*, spirituality and *Maya* are almost equally balanced and in *Tamogun Maya* predominates. *Jivas* born under the influence of the cycle of *Satogun* were contented, good-natured and *paramarthis*, those born under the influence of the cycle of *Rajogun* were full of desires for enjoyments of the world, pomp and show and name and fame and performed their activities intelligently and well and had some strength of character and *paramarthi* leanings as well, while those born under the influence of the cycle of *Tamogun* had less of intelligence and were lazy, idle, jealous and indifferent to *paramartha*. And there was one strong characteristic in them that they themselves did insufficient work and applied less attention than others and were ready to partake of the benefits resulting from the labour and efforts of others. Hence these people acted with injustice towards others and observing such attitude on their part, others began to think of taking revenge on them. Thus good actions and bad actions gradually appeared in this world and people began to reap the fruits of their *karmas* and then a succession of such *karmas* followed and continued in succeeding lives as well.

The benefit that accrued from the creation is that the

spirit essence, which had been lying unconscious in this region covered with *Maya*, was separated from the covers by the currents which came from *Sat Loka* and was stationed in the bodies made out of the material of that cover i.e. *Maya* and by awakening the spirituality which had been lying dormant, made it to function. Thus *Jivas* got an opportunity to see for themselves the wonderful functioning of the Supreme Being i.e. their own Original Reservoir and to experience the joys and pleasures of the things created by Him and then to recognize their Supreme Lord and to obtain His vision. In other words, they got the opportunity and the means of going from the lower to a higher region with the help of the Satguru and to enjoy the great bliss of that place. If the *Kal Purusha* and *Maya* had not manifested, the creation of *Triloki* (i.e. *Brahmanda* and *Pind)* wonld not have come into existence and the spirit essence of this region would have always remained unconscious.

2. *Question.* The enjoyments that have been created in the world must obviously have been created for being enjoyed. Why are then *Jivas* punished or put to trouble as a result of trying to obtain those enjoyments and to enjoy them, i.e. why are they made to wander in higher or lower lives ?

Answer. The objects of enjoyment that have been created in this world were got created by the Supreme Being through the *Kal Purusha* and *Maya* out of sheer Grace for the benefit of His devotees and true lovers. These devotees first of all offer these enjoyments to the Supreme Being (whenever He is present in the world in the Form of the Satguru) or prepare them for His lovers and devotees and thereafter they themselves use those things as *Prasad* and enjoy them. And in return for this devotion and faith they obtain His grace and their love for Him increases day by day, and every day they become more and more beloved of the True Supreme Being.

It is because of such lovers of the Lord that worldly

people also get an opportunity to enjoy these objects, but these people prepare these enjoyments for themselves and their relations and enjoy them with great attachment and do not want others to share with them. And they are jealous of each other on account of these enjoyments and in mutual antagonism they tyrannize over and injure each other. And they develop such a great attachment for these enjoyments that they consider them the source of their happiness and if anybody tries to wean them from these enjoyments, they consider him to be an enemy. And when they acquire these objects of enjoyment, they become extremely proud, careless, indifferent and hard-hearted and as a result thereof, they forget their True Supreme Being and their Original Abode and get farther and farther away from it and taste the fruits of their actions in higher and lower forms of life.

If they also had carefully and cautiously, like the lovers of the Lord, offered these objects of enjoyment to the Supreme Being and His devotees and had then used them as *Prasad* after distributing among themselves, they would have, instead of unhappiness and distance from the Lord, obtained great happiness and nearness to the Supreme Lord and also obtained His special grace.

It is evident that all the enjoyments of the mind and the senses are material and whosoever has attachment and desire for them would, on account of his association with them, gradually descend to lives less spiritual than man's and of still less and lesser spirituality. Thus worldly people, entangled in the joys and pleasures of the world, do harm to themselves due to their own ignorance and obstinacy.

3. *Question.* Why and according to what principles has this creation been brought into existence, in which somebody is unhappy and somebody happy and some rich and some poor and indigent and why have not all been born under similar circumstances?

Answer. The creation of every *Loka* in the Region of the Merciful Lord i.e. in the *Nirmal Chetan Deśa* which extends down to the *Sat Loka* and where *Kal* and *Maya* cannot enter or interfere is everywhere similar and all the *Hansas* (i.e. pure spirits) have the same form and enjoy the same kind of bliss, while within the jurisdiction of *Maya* which includes the creation of *Brahmanda* and *Pind*, there is excess and deficiency and difference between the different grades according as *Maya* is pure and subtle or impure and coarse. In other words, there is great happiness and very little unhappiness in the region of pure and subtle *Maya* while in the region of coarse and impure *Maya* happiness becomes less and less and unhappiness increases more and more. At the same time, *Jivas* of *Satoguni* nature are very happy and those of *Rajoguni* nature, comparatively less happy and those of *Tamoguni* nature are the least happy i.e. are most unhappy and as a result of different kinds of *karmas* performed by *Jivas*, this state of happiness or unhappiness got accentuated and *Jivas* got divided in various grades.

This is the tendency of the substance of *Maya* in this Region but inspite of all this, the Supreme Lord showers His great mercy over this creation, for *Jivas* who are of extremely *Tamoguni* nature i.e. *Jivas* who are engulfed in darkness, get rid of their remissness, ignorance and laziness to some extent as a result of suffering from troubles and pain and are thus made fit for getting more happiness in future or they are protected to some extent by undergoing greater unhappiness according to their actions.

It should also be noted that though many *Jivas* in this creation are very unhappy on account of the excess of *Tamogun*, but if they are told the method of removing that state of unhappiness and securing happiness, they do not accept that advice because of the great negligence and ignorance uuder which they are labouring and they

do not want to act on that advice and simply like to continue in their present condition.

4. *Question.* Why does the Supreme Being, Who is kind and merciful, tolerate that *Jivas* should suffer from such great hardships and troubles as famines and epidemics?

Answer. The True Supreme Being is ever merciful and everything connected with the creation in the three *Lokas* (i.e. *Brahmanda* and *Pind*) is entrusted to *Kal Purusha* or *Brahma.* The *Kal Purusha* deals with different *Jivas* according to their *karmas.*

When the majority of *Jivas* behave in an absolutely worldly manner and forget the Supreme Being and give all their attention to the enjoyments of the world and to the nourishment and maintenance of their bodies and because of this, begin to descend to lower and lower forms of life, the Supreme Being in his mercy brings about famine. Then at that time, the condition of all *Jivas*, including animals, changes on account of their troubles and worries due to starvation, thirst, anxiety and misery. In other words, all *Jivas* have perforce to behave in such a manner that their body, mind, and senses may feel exhauted and weak and look upwards or may be drawn upwards and their spirit may be awakened to some extent and thus the consciousness of all the spirits changes i.e. it moves up from lower to higher plane and all *Jivas* in different grades get benefitted one after the other i.e. they attain a region of greater happiness.

This means special grace in all conditions and nothing else. The only difference is that *Jivas* who think about and understand matters and accept the advice and behave correctly in the world easily attain a higher spiritual status and those who, due to their mistake, delusion and ignorance, carelessness and lack of fear, get entangled in the enjoyments of the world and conduct themselves in conditions

of extreme attachment for them, undergo pain and trouble and improve only then.

The conditions of sickness and epidemics should also be taken in the same light. When *Jivas* given to undesirable activities collect together in large numbers by accident, they suffer from some common and serious disease and then depart from this world almost at the same time. And when such sudden and quick deaths take place, other *Jivas* get terrified and, fearing their own death, begin to think of God and try to improve their conduct and behaviour to some extent and some of them begin to believe in the existence of the Supreme Being and thus to some extent they improve their behaviour and conduct as compared to their past behaviour and their plane of consciousness i.e. their status also changes to some extent.

It should also be noted that during famines, sickness and epidemics many *Jivas* are able to perform actions of public welfare to some extent and thus they become entitled to get unusual happiness and many *Jivas*, out of fear or on finding the enjoyments of the world as transitory, search for *paramartha* and some others actually engage in *paramarthi* activities and thus they utilize their human life to their advantage and also acquire higher status.

5. *Question*. If the Supreme Being is Omnipotent, why does He not change our minds and make us perform *paramarthi* activities?

Answer. It should be noted that nothing can really be done without the orders, the *Mauj* or the Will of the Supreme Being. Those who are fit for His grace and are deserving souls observe their own daily condition and the condition of the world and reflect on them in their mind and engage themselves in good and useful activities and begin to search for *paramartha* and also to perform its practices. And the Supreme Being also with His Grace and Mercy continuously helps them in their progress. Such

people take directions mostly from the book of nature and then, by the *Mauj* and Grace of the Lord, they come into contact with the Satguru also who gives them the secret of the True Name and the Supreme Being and also tells them the method of meeting Him and thus their progress is continued day after day.

And those *Jivas* who do not take caution themselves are warned, through His Grace, by the Supreme Being through other *Jivas* who have already taken caution and thus their progress also gradually begins to be achieved.

But the Supreme Being, Omnipotent and Merciful Lord, then adopts ways and means for the protection and progress of those *Jivas* who do not take caution themselves i.e. who do not examine their own condition and the condition of the world with an open eye and do not learn any lesson or draw any conclusion or find out ways and means for their betterment and, if other people try to explain to them or caution them, they do not care to understand things nor do they take caution i.e. they like to remain entangled like animals in the activities and enjoyments of the world. In other words, when *Jivas* of this class become numerous, famines, epidemics, diseases etc. are sent by the Lord as has already been stated in the answer to question No. 4 and these ignorant and careless *Jivas* are thus protected and those same activities which *paramarthi Jivas* cheerfully and eagerly carry out and by which they secure the grace and gifts of the Supreme Being, are performed by these ignorant *Jivas* also to some extent, e.g. they also take less food, keep awake, reduce their attachment for the world, family and relations, have lesser entanglements in the enjoyments of the world, give up their pride and egotism etc., behave with humility and meekness, keep in mind their death and the Supreme Being and have some feeling of detachment from the world, their body, family members and worldly things or remain indifferent to the world etc. etc.

All *Jivas* are quite free to engage in performing necessary activities according to the teachings of the Sant Satguru so as to achieve real and everlasting happiness according to their own destiny, capacity, understanding and mental attitude etc. or not to engage, for if they, of their own accord and now, give some attention and make some effort for the welfare of their *Jiva*, it would be to their benefit in every way, i.e. they will get the wealth of *paramartha* together with happiness and bliss. And if they do not take caution themselves on account of their pride, egotism and ignorance and do not wake up, the Supreme Being, Merciful Lord Himself, at proper time and opportunity, would arrange for their taking caution and for engaging in activities of *paramartha* in such manner as may be desirable and beneficial for them.

It should be noted that besides the questions dealt with above, there are two other questions which have been discussed fully in the previous Discourses and hence it has been considered unnecessary to repeat the answers to those questions here over again. And those two questions refer to the existence of the True Supreme Being and the *Jiva* or spirit being His *Anśa*. Thus it has already been stated that Merciful Radhasoami is the True Supreme Being and is Omnipotent and that the *Jiva* is His *Anśa* just as a ray of the sun is an *Anśa* of the sun and both the Supreme Being and the *Jiva* are eternal.

DISCOURSE 47

A QUESTION AND ITS ANSWER

1. *Question*. Some *Jivas* have sincerely surrendered themselves to the Lord and feel that whatever happens, happens in the fulfilment of the Will of the Lord and have

a sincere desire that they may not be entangled in the bonds of *karmas* and leave to the Will of the Lord whatever good or bad happens to them. Who would be responsible for bad actions if any such actions are performed by such *Jivas*? Or if undesirable thoughts suddenly appear in their mind and they sincerely desire and wish that they may not engage in such thoughts and such activities through their mind, speech or action, what opinion can be formed regarding their responsibility in the matter? If they are considered responsible for them, they are unreasonably condemned, because they have been expressly feeling repentance and praying to the Supreme Being that they may not perform bad actions and if the Supreme Being is held responsible for it, the question is why should He make *Jivas* perform such actions. If inspite of the fact that some people have surrendered themselves with all their mind or want to surrender as above and even then they happen to perform undesirable activities or thoughts about them spring up spontaneously in their minds without their thinking about them, what is the way of avoiding this and why do such thoughts arise in their minds?

Secondly, in the case of those *Jivas* who want to surrender themselves absolutely to the Lord with the idea that all good and bad actions are left to the Will and Pleasure of the Supreme Being, the Supreme Being may be held responsible for bad actions that they may perform. Or alternately their line of action be such that if they perform any good action casually, (though it is very difficult or almost impossible for this *Jiva* to do anything good but supposing he is able to perform any good action, with the grace of the Supreme Being) they may sincerely feel and believe that the same had been done by the Supreme Being and if some bad action is performed by them (which they perform every day) they sincerely take its responsibility on themselves and feel that the same has been done by them and on account of their having done it, they pray to the Supreme Being for pardon.

Can such people be pardoned or will they not be pardoned ? The object is that they may be advised which of the two classes of *Jivas*, viz, those

(a) who do not want to be entangled in *karmas* and want to surrender themselves absolutely to the Lord and may surrender all their good and bad actions to the Supreme Being, or those

(b) who do not want to be entangled in *karmas* and want to surrender themselves absolutely to the Lord and if, by grace of the Supreme Being, they perform some good action once in six months or in a year, they may attribute that action to the Lord and take on themselves the responsibility of bad actions that they daily and at all times perform,

would be able easily to carry on their work succesfully and get greater protection of the Supreme Being and whose object would be easily accomplished.

Answer. This can be the condition of only such lovers of the Lord in whose mind there is no desire or wish for the enjoyments or the objects of the world or for name and fame, and even though one may be living as a householder, the desires and wishes of the members of his family and his relations do not produce any effect on his mind, and even though he may be engaged in activities for their maintenance and sustenance, all these activities are dependent on the Will and Pleasure of Merciful Radhasoami and in case of loss etc. he does not become sad or unhappy about Merciful Radhasoami or become indifferent towards Him. The spirit of such a devotee would reach and abide at some higher region where the things of the world produce little effect and as his mind has no worldly desires in it, he would not do any such thing which may do real harm to any other person or which may be quite improper and against the Will and Pleasure of the Supreme Being Merciful Radhasoami. Hence the feeling of such a devotee that whatever happens, happens according to the *Mauj* (Will and Pleasure) of the

Lord should be taken as correct and proper. His mind does not under any circumstances feel happy or unhappy, nor does it have any desire or wish to do harm to any person or to trouble any person knowingly or unknowingly. Thus such a devotee would never do anything undesirable or commit any sins. If he does anything regarding which there may be even the least suspicion that it is sinful in any way, it would be according to the Will and Pleasure of the Lord and it would necessarily benefit some person or other, whether that benefit becomes evident at that time or some time afterwards. In short, no sin or activity harmful or troublesome to another person can be done under any circumstanees by such a devoted Satsangi who has surrendered himself completely to the Lord. And if the condition of a devoted Satsangi is not at present like what has been stated above i.e. if numerous impulses spring up in his mind for worldly enjoyments through sense-organs and desires for worldly profit and name and fame also arise and he does not become aware of them or cannot prevent them, it should be understood that the cycle of *karmas* of his previous lives is still moving and his mind and intellect have not yet become purified and quiescent i.e. the filth of the world and the enjoyments of the sense-organs still fill his mind. Then the devotee cannot properly entertain in his mind the understanding that all his activities are in accordance with the Will and Pleasure of the Lord. If a desire for committing some sin or doing something undesirable springs up within the devotee or he does such things unknowingly, it shows that he has not yet given up his old habit or his mind is not perfectly purified or his mind and spirit have not awakened so much that they may prevent such impulses from rising or that he may stop them immediately. It is desirable for such a devotee that he should attribute his good actions to the Will and Pleasure of the Lord and if he has done anything bad, he should attribute it to his bad *karmas* or to his dirty mind and feel

ashamed and repentant and he should pray in the Feet of Merciful Radhasoami and continue to perform his practice of *Dhyan* and *Bhajan*. Only thus his condition would gradually change and the faults that he would commit under these circumstances would also be forgiven by Merciful Radhasoami through His mercy and grace. But the condition is that the devotee should feel sincerely repentant and then ask for forgiveness and become somewhat more careful for the future and carefully keep watch over the condition of his mind and senses in their internal as well as external behaviour and, as far as possible, he should prevent them from indulging in bad thoughts and impulses or from engaging in such activities, and whenever he slips or commits a mistake, he should feel ashamed within himself and pray for forgiveness and mercy in future. Every devoted Satsangi should surrender himself to Merciful Radhasoami as far as possible. The term 'surrender' means that the devotee should depend and rely on His grace and protection in everything that he does and as and when He is pleased to shower His grace and mercy, the devotee should express his gratefulness and as far as possible should not submit his own desire to Him and if he does submit it, he should submit it simply for information and as his submission to Him. And thereafter he should let the *Mauj* of Merciful Radhasoami act as it pleases and as far as possible he should conform with it and if his mind revolts against it in any manner, he should then submit his case to the Satguru. He would, in His grace, keep his mind properly attuned.

It is not everybody who can accept the Will of the Lord. This can be successfully done only when the devotee has no ties and no desires. To find out what the *Mauj* is and to act in conformity with it is nothing short of the performance of the practices. Whenever the devotee commits any fault, he should feel ashamed and repentant and should also pray to the Lord for protection in future. If he does so, he has applied the corrective. The undesirable tendency of the mind

would thus be removed gradually and the performance of the practices would simultaneously change the plane of his mind and spirit i.e. his mind and spirit would go on ascending to higher and spiritual regions and would leave this dirty region. Thus one day his object would be achieved. The devotee should never hasten maters or feel disappointed, for true devotees and those who sincerely surrender themselves are always mercifully pardoned.

DISCOURSE 48

ESTABLISHING CONTACT AND RELATIONSHIP OF LOVE WITH SAT PURUSHA MERCIFUL RADHASOAMI

1. Every man makes acquaintance with and deals affectionately with all those persons through whom he is able to get something done. For example, a householder, according to his needs, makes acquaintance with and also tries to deal affectionately with a Doctor or a *Hakim*, a businessman or shopkeepers of different kinds and Government Officials, so that whenever he needs any thing or any help in any matter from these people, it may be easily available to him and he may not be put to any loss or trouble.

2. Just as one needs the help of experienced people of the world in order to accomplish worldly things and therefore worldly people try to know about and make acquaintances with experienced people, in the same manner, the grace, help and support of the Supreme Being and His beloved Saints and *Sadhs* and devotees is required in *paramartha* and also at the time of trouble, grief and death. It is therefore extremely necessary to have contact and also affectionate relations with them.

3. The meaning of the expression 'try to know about

and make acquaintance with' is explained here. The words 'to know about' require that one may learn the name, worldly powers, property and qualities of some person and thus come to know fully well what kind of person he is and the words 'to make acquaintance with' would mean that when he stands in need of somebody's help because of his powers, property and qualities, he may find out his address and other particulars and go to meet him and also establish affectionate relations with him.

4. Generally all people know and say that there is some True Supreme Being in this creation and that all the creation has manifested from Him and it is He who is sustaining the entire creation, but only special persons, i.e. His lovers and devotees and *Sadhs* who, after traversing some distance internally, have experienced to a certain extent His great powers and omnipotence as well as His refulgence and glory and have established contact and also relationship of love with Him and feel satisfied by having obtained His Grace and help at the time of their need, can recognize Him to some extent. In other words, they were helped at the time of trouble and saved from great calamities.

5. Such special persons as have formed some contact internally with the Supreme Being are very few. And all the other *Jivas* either establish connection with unreal things, e.g. those who worship the idols or relics or, having heard something about the powers and the omnipotence of the Supreme Being, know only that there is some Supreme Being but they have had no direct experience of Him and therefore feelings of love and devotion in His Holy Feet are not engendered in their minds. Hence their knowledge that there is some Supreme Being cannot be relied upon, for their faith in Him is shaken whenever there is some debate or argument or when they meet with some great trouble or sudden calamity. There are also some learned people who deny the existence of the Supreme Being. They are labouring under serious

delusions and mistakes and would suffer the consequences of this weakness later on.

6. It is desirable for those people who are anxious for their welfare in this life and hereafter that just as they make acquaintences and friendships with worldly people for achieving worldly objects, they should, for the welfare of their *Jiva*, establish contact with and develop love for and faith in the Feet of the True Supreme Being Merciful Radhasoami Who is present within everyone of us. If they do so, all their worldly affairs would be fully settled, as far as Merciful Radhasoami thinks them to be desirable, and in future also, they would get freedom from pains and pleasures of the physical body and births and deaths and would attain perfect and eternal bliss in their Original Abode which is Eternal and Everlasting.

7. This contact and acquaintence cannot be established without meeting such special persons who have already established contact with the Supreme Being and without listening to and understanding their Discourses and without performing the practices after finding out from them the method of proceeding on the path. And these special persons are known as *Sant* Satguru and *Sadh Guru*. And so long as they are not available, one can, after learning the method of the practice from some devoted Satsangi and performing the same, come to know about the Supreme Being.

8. Hence it is necessary for all *Jivas* who are desirous of their real good that they should first search for the *Sant* Satguru or *Sadh Guru* and attend their Satsang for some time and after finding out the secret and the location of the True Supreme Being within themselves, should strive to establish contact with and have faith in the Supreme Being i.e. after learning the method of the practices of the *Surat Śabda Yoga* should eagerly and earnestly perform them everyday, as far as possible. If they do so, they would get some internal

experience of the glory of the Lord and they would also get experience of the grace and protection of the True Supreme Being internally and externally. They would then know how the Lord showers His Mercy and also develop faith in Him and then their love in the Holy Feet would go on increasing day after day. Their object would thus be fully achieved one day.

9. One cannot recognize an imitation or a relic nor can the recognition or belief in it give any help but contact with, faith in and love for the True Supreme Being, Who is the All-intelligent and Wide-awake Deity present within every man, can give internal joy and bliss to a man during his life and the man, after getting freedom from the fear of all enemies, can become fearless due to his reliance on the Beloved Supreme Being and His support and on getting release from the Region of *Kal, Karma* and *Maya*, can go to his Original Abode.

10. One should not associate under any circumstances with such *Jivas* as do not believe in the existence of the Supreme Being or entertain doubts about His existence or do not consider it necessary to have love for and faith in the Supreme Being and who consider the objects of the world and enjoyments of the senses as a great blessing and enjoy them and strive throughout their lives to acquire them and thus waste their lives uselessly. Such *Jivas* will never get freedom from births and deaths and would suffer and undergo the results of their activities in higher and lower forms of life. And those who associate with them and follow what they say, would also continue to suffer pain and pleasure like them.

DISCOURSE 49

TRUE AND FIRM FAITH IN TRUE SUPREME BEING HOW TO RECOGNIZE MERCIFUL RADAHASOAMI

1. All activities, whether *paramarthi* or worldly, depend for their accomplishment upon faith and belief. In other words, faith and belief are like the foundation of a building and everything else is like the superstructure above the foundation. If the foundation is not correctly laid and strong, the superstructure also cannot be strong and lasting. Hence every *paramarthi* should first maintain his faith and strengthen it and it is only then that activities of *paramartha* would be carried on properly.

2. For example, a person tells somebody else that there is a treasure buried at a particular spot in his house and the latter believes in him and carefully arranges for the protection of the house from that very time and begins to dig the place so that he could take out the treasure which is buried there and he may derive benefit from it.

3. For example, a person tells somebody else that there is a snake in his house or in a particular part of it and the latter believes in him and as long as he is not able to remove the snake, he himself does not go to the house on account of fear nor does he permit the members of his family to enter that house and adopts ways and means so that the snake may be removed as soon as possible and his fear may also thus disappear.

4. For example, a person informs another person that on a particular day or night thieves would come to his house and the latter believes in him and makes arrangements from the same day for the safety of his house and is very alert at night and keeps awake and at all times keeps at his house as many

people as he can collect and, keeping in mind the danger from thieves, does not neglect the safety of his house and goods.

5. In the same manner, when any *Jiva* attended the Satsang of the Sant Satguru, Merciful Radhasoami and after listening about the Radhasoami Faith, the Radhasoami Name and the Radhasoami Region, learnt their secret and attributes and thus came to understand and believe in them, i.e. he began to believe fully in the following seven facts :—

(i) Merciful Radhasoami is the Supreme Being, Omnipotent, All-intelligent and perfectly blissful and merciful;

(ii) The Prime Current which issued from the Feet of Merciful Radhasoami is the Prime Current of *Śabda* and it is the Creator of the entire creation i.e. the same current came down stopping at different places on the way and bringing into existence the creation in different *Mandals*;

(iii) The name of that same intelligent sound and current is '*Surat*' (or spirit) and that same current after coming down into the *Pind* (i.e. the human body) becomes known as *Jiva*;

(vi) The *Jiva*, by catching hold of that sound and current can ascend to higher regions and after reaching his Original Abode i.e. the Feet of Merciful Radhasoami can achieve Perfect Bliss. The process of this ascent of the Spirit is known as the *Surat Śabda Yoga*;

(v) *Maya* and *Brahma* (Who is also known as *Kal Purusha*) manifested from the region below the *Sat Loka*. The creation in *Brahmanda* is made up of pure *Maya* and in *Pind*, of impure *Maya* and as long as the *Jiva* lives within the limits of these two, it will undergo in its association with different material bodies, happiness and unhappiness and births and deaths. In other words, as long as the *Jiva* does not reach the *Sat Loka*, which is free from *Maya*, it cannot escape misery and unhappiness and cannot achieve perfect and eternal bliss;

(vi) This world is an alien[1] country for the spirit and all the things and enjoyments which have been created by *Kal* and *Maya* and all those persons in this world who are associated with the body occupied by the spirit, attract its attention and its desire towards themselves, and thus day after day they take the spirit away farther and farther from its Original Abode i.e. from the Feet of Merciful Radhasoami. Hence it is desirable that one should have only the minimum connection with them that may be necessary and only as much love for them as may be desirable. It is necessary as well as beneficial that one's attention should be directed mainly to the Feet of Merciful Radhasoami;

(vii) One should believe in *Sat Purusha* Merciful Radhasoami as one's True Father and Mother and Protector and, surrendering oneself to Him and depending on His grace and help, should start the work of *paramartha* under His protection and should give as much attention and put in as much labour as possible.

Thus it becomes desirable and necessary for one to get beyond the limits of *Kal* and *Maya* as early as possible and reach his Original Abode i.e. the Feet of his true Father and Mother Merciful Radhasoami and thus attain eternal bliss and also save himself from pains and pleasures of physical bodies and from births and deaths.

6. It should be noted that the seven articles of faith mentioned in paragraph 5 above have been discussed and fixed upon in the Radhasoami Faith so that the *Jiva* may himself apply them to his own condition and to the condition of other physical bodies and judge within himself and then come to believe in them. It is considered unnecessary to refer to any publication or any book or any statement of ancient *Mahatmas* in support of the above as the entire

1. The spirit of man is an Anśa of the Supreme Being Merciful Radhasoami and is entangled here in material things which are not homogeneous with it. Region of the Supreme Being has no matter and is purely spiritual. Hence it is said to be the Home of the Spirit.

world and the creation as far as it is visible, offers evidence and proof in their support. And if anybody likes, he may perform the practices according to the method taught by the Saints and experience within himself the result of those practices, and thus obtain proof of the fact that true and perfect salvation cannot be achieved except through the *Surat Śabda Yoga*.

7. Thus when any *Jiva*, after judging things with the help of his intellect and after performing to some extent the spiritual practices within himself, comes to believe in the Radhasoami Faith to some extent, it becomes his duty to be careful in future and, considering this world as an alien country and a place of deception, make efforts everyday to perform the practices attentively in order to enable him to go towards the Original Abode.

8. Whosoever, after attending the Satsang, has developed such faith as has been described in paragraphs 2, 3 and 4 above, would, immediately, on learning the secret of the path and the method of the practices, begin to perform the practices with great eagerness and would sincerely adopt and correctly act upon the rules of continence and self-restraint that may be necessary and would engage himself in the world and in its activities only as much as is desirable and necessary and would be careful that he does not get entangled in any object or in any matter and does not get engrossed therein.

9. It should be mentioned here that it is not considered necessary in the Radhasoami Faith to give up one's family or occupation i.e. one's profession or means of livelihood. In other words, the *Jiva* who really wants to make progress in *paramartha* can do so without leaving his house, members of his family and relations and without giving up his occupation or means of livelihood. The condition, however, is that the *Jiva* has love in his mind and also the eagerness to reach the

Holy Feet of Merciful Radhasoami. His eagerness should be sincere and sufficiently strong if he wishes to be released from the troubles of the world and the physical body. And then if he gives some attention and time to this, he would gradually achieve his object fully and with ease.

10. Every individual who attends the Satsang with eagerness for two or three consecutive days and listens to the discourses and thinks over them carefully, and observes the conditions and circumstaces described therein within himself and in the creation, would begin to have sufficient faith in all those seven articles which have been described above. However, as man's mind has, during the past ages and the past lives, been performing the activities of the world and tasting the enjoyments of the world through the senses and has taken upon itself the performance of various kinds of activities, necessary as well as superfluous, it may be that it does not now get either leisure or opportunity to consider the discourses pertaining to *paramartha* which it had heard and then resolve firmly to perform spiritual practice. Or it may be that the false and misguiding statements that one hears from the calumniators of the Faith delude his mind and shake his faith which he had developed to some extent after listening to the discourses of the Satsang, or that the people of the family, relations, friends, acquaintences and members of the caste taunt and threaten and frighten him and thus delude his mind and the faith which he had developed to some extent is not allowed to continue and thus by creating fear of different kinds in his mind, keep him away from engaging in any *paramarthi* activity.

11. It should be noted that in all these cases the real cause is that the *Jiva* is lacking in intelligence, power of thinking and enthusiasm and has no fear. If he has true enthusiasm for *paramartha* in his mind or true fear of death and pain, he can judge and decide in the Satsang about all those things which calumniators and absolutely worldly people say on account of their ignorance and then all those things can be

clearly proved as wrong and false and it would also become quite clear to him that all these people are in reality opposed to his ultimate good and are trying to prevent him from *paramarthi* activities. They are acting really as his enemies i.e. they are enemies of their own *Jivas* and likewise behave as enemies of his *Jiva* or spirit also. It would thus be a proof of his great ignorance and negligence if he is misguided by the talks and unreasonable activities of such people and postpones or gives up the activities for the ultimate good of his *Jiva*. Besides, one could not rely on the intelligence, thinking power and judgment of such a person, for if he had used these faculties, he would never have acted on the advice of ignorant and worldly people i.e. people who act merely to make a show of what they do. The faith that such people appear at the time of Satsang to possess is due to pressure of circumstances and is merely for show and it disappears as soon as they are away from Satsang and hence they cannot perform any *paramarthi* activities.

The Faith of only those persons who start taking action according to their faith is right and real.

12. When one engages in spiritual activities i.e. in practices, both internal and external, he would certainly get some internal experiences and would also get some joy and bliss. As a result thereof, his faith in the fact that the Supreme Being Merciful Radhasoami is omnipotent, omnipresent and omniscient and that there is no other method for achieving true salvation except the one of taking the mind and the spirit towards higher regions internally, would go on developing day after day. And it is in this manner that the Supreme Being would come to be recognized and the greatness of the *Surat Śabda Yoga* would be established and then his love for Merciful Radhasoami and the practices of *Surat Śabda Yoga* would also go on developing to that extent and his object would thus be achieved gradually one day.

One cannot depend upon or rely on the love and

faith which one develops without real recognition of the fact that the Supreme Being Merciful Radhasoami is omnipotent, omnipresent and omniscient and this recognition can be had by external Satsang and internal practices and then it would go on developing stage by stage.

13. True and perfect faith has great value. When, through good luck, any person gets such faith, success in the achievement of his objeet is assured from that very moment and as a matter of fact, his object is there and then achieved. In other words, as soon as he begins to believe in his mind that the Supreme Being is omnipresent and omniscient, the condition of his mind and senses would immediately change, inasmuch as they would not turn towards improper desires and undesirable activities and considering that the Supreme Being is present with him at every moment, he would develop deep fove for Him.

When the father or teacher or officer is present, children or servants cannot do anything against their orders or their wishes, nor do they pay any attention to play and games and to undesirable activities. And when they go away, immediately the minds of the children and servants engage fearlessly in whatever activity they like. In the same manner, how could the mind of a *paramarthi*, if he looks upon his True Father and Mother and the Supreme Being Satguru Merciful Radhasoami, as omnipresent and omniscient, engage itself in any activity excepting those which are liked by Merciful Radhasoami, and who could there be except Him for whom his mind may have special and deep love? When the condition of the devotee's mind becomes like this, what else remains to be done by him? Such *paramarthi Jivas* traverse their path with the help of the practices very quickly and reach their Original Abode (i.e. in the August Presence of Merciful Radhasoami) and achieve their object.

14. The only object of all the activities of *paramartha* is

that the devotee should have deep love and faith in the Feet of the True Supreme Being. Only then his practices for making the spirit ascend to higher regions would be easily and conveniently performed. And as long as there is deficiency in his faith and love, so long would his mind as well as his sense-organs remain fickle and the practices also would not be performed as properly and correctly as they should be. It is therefore desirable for all *prarmarthis* to strengthen their faith and love by attending Satsang internally and externally and to develop them day by day. If they do so, they will get the joy of the practices and their mind and senses also would easily turn away to some extent from the enjoyments of the world and move upwards internally with the help of the *Śabda* and the Holy Form and they will be blessed with experiences of the grace, protection and omnipotence of Merciful Radhasoami, so that their love and faith would gradually go on increasing every day and one day their object will be achieved.

15. The devotee should carefully keep watch over the various activities and obstructions created by Mind, Maya, *Kal* and *karma*. All these want to stop the devotee on the path and hold up his progress by attracting him towards worldly objects and entertainments. Hence if anyone follows the lead of the Supreme Being Merciful Radhasoami and traverses the path with the help of His grace, he will not be deceived or held back by the pressure or trickery of any one or anything else done by them and ultimately all would get tired on the way and stop, while he would overcome them and get out of their limits by the Grace of Merciful Radhasoami and fearlessly reach his own Original Abode.

16. It should be noted that faith is of two categories. The faith of the first category is acquired by listening to the discourses with attention, thinking over them intelligently in one's mind and then deciding the issue. This kind of faith gives one the joy of the Discourses of the Sant Satguru and enables

the devotee to begin performing internal practices, while the faith of the second category is that which makes the devotee perform internal practices and thereby enables him to get experiences of joy and pleasure and of grace and mercy and thus his faith also gets stronger and stronger.

This faith of the second category is firm and cannot be weakened by obstruction of any kind placed by the mind and senses or by any actions of calumniators and opponents of *paramartha*. As a matter of fact, these things make the devotee's faith stronger and firm because the devotee, on becoming aware of the result of his internal practices and on experiencing the grace and protection of Merciful Radhasoami, gets so much strength that he becomes immediately cautious when he observes the wrong tendencies of his mind and senses and listens to the talk, and observes the ways, of the calumniators and opponents of *paramartha* and taking all these to be obstacles created by *Kal*, crushes their force with the strength and understanding that he acquires in the Satsang. The result is that thereafter these forces trouble the devotee less and lesser day by day and on the other hand, they feel ashamed and get tired and keep quiet and this faith, born out of the practices, increases day by day and becomes deeper and deeper and takes the devotee to the August Presence of the Supreme Being one day.

Meaning of *Śabda* 19 of Bachan 41 of Sar Bachan (Poetry).

गुरु अचरज खेल दिखाया । स्रुत नाम रतन घट पाया ॥ १ ॥

Guru achraj khel dikhāyā, Srut nām ratan ghaṭ pāyā. 1

***Translation*—**

The *Guru* by His grace made me see internal wonders and my spirit got a gem in the form of the Holy Name i.e. it has contacted the *Śabda* of the *Dasam Dvar*.

बकरी ने हाथी मारा। गऊ कीन्हा सिंह अहारा ॥ २ ॥

Bakrī ne hāthī mārā, Gaū kīnhā singh ahārā. 2

Translation—

The goat has killed the elephant and the cow has devoured the lion.

Explanation—

The spirit has conquered the mind and thereafter it killed the *Kal*.

चींटी चढ़ गगन समाई। पिंगला चढ़ परबत आई ॥ ३ ॥

Chīnṭī chaṛh gagan samāyee, Pinglā chaṛh parbat āyee. 3.

Translation—

The ant ascended to the sky and stayed there and the lame person ascended to the top of the mountain.

Explanation—

The spirit, ascending higher and higher, reached the Gagan (i.e. Trikuti) and the mind which had become stationary, having given up its running about or fickleness, ascended the mountain i.e. reached the region of Trikuti.

गूँगा सब राग सुनावे। अन्धा सब रूप निहारे ॥ ४ ॥

Gūngā sab rāg sunāve, Andhā sab rūp nihāre, 4.

Translation—

The dumb sings songs and the blind sees the forms of different things.

Explanation—

The person, who has, because of his repetition of the Name internally, become quiet (i.e. dumb as far as the world is concerned) has begun to listen to the sounds of *Śabda* and whoever closed his eyes externally

i.e. stopped bothering about external things, has begun to see the Form within himself.

मक्खी ने मकड़ी खाई। भुनगे ने धरन तुलाई ॥ ५ ॥

Makkhī ne makṛī khāyee, Bhunge ne dharan tulāyee. 5

Translation —

The fly has eaten the spider and the gnat has weighed the earth.

Explanation —

The word 'fly' has been used for the spirit which formed the food of the spider i.e. *Maya*, as long as the spirit was within *Maya's* limits and when the spirit turned towards the *Dasam Duar* and reached there, it devoured the *Maya*. The gnat i.e. the *Jiva* (or the spirit) has withdrawn its subtle body and lifted it up to the skies.

धरती चढ़ वृक्षा बैठी। पक्षी ने पवन चुगाई ॥ ६ ॥

Dhartī chaṛh vṛikshā baiṭhī, Pakshī ne pavan chugāyee. 6

Translation —

The earth ascended the tree and sat there and the bird has eaten the wind.

Explanation—

The spirit ascended to the region of *Trikuti* and stayed there. The mind which wandered here and there devoured the *pranas* when it reached *Trikuti*.

जंगल में बस्ती ब्याई। बस्ती सब खलकत खाई ॥ ७ ॥

Jangal men bastī byāyee, Bastī sab khalkat khāyee. 7

Translation —

Township was delivered in the jungle and it devoured all living beings.

Explanation—

Township i.e. creation and the creator is the

name of the spirit. This spirit descended to the jungle which is the *Pind* and brought the creation into existence and when it turned back and reached *Trikuti* or *Dasam Dvar*, it devoured the creation of *Pind* and *Brahmanda* i.e. this creation was withdrawn along with the withdrawal of the spirit.

मूसे से बिल्ली भागी । पानी में अगनी लागी ॥ ८ ॥

Mūse se billī bhāgī, Pānī men agnī lāgī. 8

Translation—

The cat ran away for fear of the rat and the water caught fire.

Explanation—

Maya on seeing the spirit which was ascending upwards left the path clear. The current of Nectar which came to the region of *Sahasdal Kamal* is present there in the refulgent form of *Jyoti*, the Presiding Deity. It is the form *Maya* has in this place and it is also *Agni*.

कौआ धुन मधुरी बोले । मेंडक अब सागर तोले ॥ ९ ॥

Kauvā dhun madhurī bōle, Mendak ab sāgar tōle 9

Translation—

The crow calls out in a very sweet voice and the frog is measuring the ocean.

Explanation—

The mind which first spoke bitter things and gave pain to others for its selfish ends, sings melodious songs and tunes on reaching *Trikuti*. The lower mind in the *Pind* which like a frog jumped hither and thither in a limited sphere, began to measure the entire lower creation on ascending to *Trikuti*.

मूरख से चतुरा हारा । धरती में गगन पुकारा ॥ १० ॥

Mūrakh se chaturā hārā, Dhartī men gagan pukārā 10

Translation—

The clever has been defeated by a fool and the skies resound with sounds on the earth.

Explanation—

When the mind which, while in the body, was entangled in the enjoyments of the world on account of its foolishness, ascended upto *Trikuti* by grace of the Satguru, it defeated *Kal Purusha*, who had cleverly spread the net, with the result that the sounds of the *Śabda* of *Trikuti* were heard on the earth i.e. in the *Pind* (physical body).

राधास्वामी उलटी गाई । उल्लू को सूर दिखाई ॥ ११ ॥

Radhasoami ulṭī gāyee, Ullū kō sūr dikhayee. 11

Translation—

Radhasoami has spoken of opposite things and the owl has been enabled to see the Sun.

Explanation—

Radhasoami has described the way in which the spirit and the mind turn upwards and the *Jiva* who could not get the *darśana* of *Brahma* just as an owl cannot look at the sun has been enabled, by ascending to *Trikuti*, to have the vision of *Brahma*.

DISCOURSE 50

CAUSES OF THE CALUMNY SHOWERED AGAINST THE RADHASOAMI FAITH i.e. RELIGION OF SAINTS AND THE POSITION OF CALUMNIATORS

1. It should be noted that—

(i) the Religion of Saints i.e. the Radhasoami Faith is purely a path of love.

(ii) its practices are performed in the innermost quarters i.e. within man.

(iii) there is no ritual, ceremony or external activity except the Satsang of the Satguru or *Sadh* and *seva* of Satguru, *Sadh* and devotees.

(iv) the practices that are taught in this religion are performed by the mind and the spirit.

(v) the objective and the ideal is the True Supreme Being Merciful Radhasoami in the top-most region and the mind and the spirit are made to ascend with the help of the current of *Śabda* (which is resounding every moment and at all times within every individual) so that the spirit may reach the purest region of spirituality which is free from *Maya* and obtain the vision of the True Father and Mother Merciful Radhasoami, may also attain eternal and everlasting bliss and may get complete and perfect freedom from the snares of *Kal* and *Maya* and from pains and worries and from happiness and unhappiness of births and deaths.

(vi) the devotee, with this view, is made to develop in the beginning the desire and hope to reach the highest region and to obtain the vision of the True Supreme Being and he is taught to eradicate all other desires and wishes of whatever kind thay may be.

(vii) the true *paramarthi* is taught to develop to some extent in his mind real asceticism by being shown the transitoriness of the world and its enjoyments and of the objects of *Maya* and their insignificant value and importance.

(viii) the devotee is taught to develop in his mind such true love and faith in the Feet of True Supreme Being Merciful Radhasoami, the Sant Satguru or *Sadh Guru* that he feels that the Supreme Being or the Satguru is always present in His Omniscient Form everywhere with the *paramarthi* and within him also and also as Protector and Helper at all times. And love and faith cannot be

engendered by mere talk and oral advice but are awakened automatically as a result of the performance of the practices of *Surat Śabda Yoga* to some extent and obtaining thereby internal joy and bliss and also spiritual experiences, and go on developing and strengthening day by day and simultaneously with this, the condition and the conduct and behaviour of the devotee, go on changing, both internally and externally, i.e. he has more and more love for the Supreme Being, the Satguru and the Satsang and at the same time his contact and relationship with the world and worldly people go on decreasing.

2. It should be noted that this is the reason why the connection of the worldly people with a true devotee of the Radhasoami Faith goes on decreasing day by day and the people of the world, on seeing such a condition of the devotee i.e. seeing that his attention towards the enjoyments of the world, name and fame and wealth, wife and children etc. is much less than before, feel surprised and get bewildered lest the devotee may perhaps gradually leave his family altogether and also leave the world and thus the chances of the fulfilment through him of their selfish objects may be spoiled. Hence they think of ways and means to destroy or reduce the love and faith of the devotee so that he may give up the Radhasoami Faith or at least stop attending the Satsang and if their advice does not produce any effect on him, they accuse the Satsang, Satsangi brothers and Satsangi sisters in different ways and invent in their minds many things derogatory to the Satsang and publicize the same, and thus give him a bad name and threaten him so that he may leave the Satsang on account of shame and fear and the *Jivas* who have not yet joined the Satsang may be kept away from the Satsang and prevented from joining it on account of this fear and sense of shame.

3. Only a few of the various derogatory things invented by them, which these people emphasize greatly and

freely and narrate before men and women are described here—it would serve no useful purpose to deal with them in detail—so that true *paramarthis* specially and even ordinary *paramarthis* may be able to know the truth about these and also know whether these things can really be termed derogatory, or they simply indicate the correct way of *paramartha* and are a necessity for the followers of the Path of Devotion and have been prevalent in different religions from very ancient times.

I. Distinctions of Caste

It is considered a sin generally in *paramartha* and particularly in the Path of devotion to make any discrimination on account of caste. It is stated :—

जात पाँत पूछे नहिं कोई। हर को भजे सो हर का होई।

Zāt pānt pūchhe nahin kōyee, Har kō bhaje sō Har kā hōyee.

Translation —

No body cares to enquire about castes and sub-castes; whoever worships the Lord, belongs to the Lord.

People should know what was the caste of the Great Sages of the past who are held in high esteem by all Hindus e.g. *Vaśishtha, Vyasa, Narad* and *Suta* referred to in the *Puranas*. *Vaśishtha* was the son of a prostitute, *Vyasa*, the son of the daughter of a fisherman and *Narad* and *Suta* were both sons of slave girls. All these people acquired such great prestige because of their engaging in activities of *paramartha* that they are considered great by all even to the present day and in their own times, they were the teachers of great *Mahatmas* and all persons believe in whatever they said or wrote and read them with faith and even read them out to others.

The Bhil woman belonged to a very low caste but Shri Ramchandra Himself ate the plumbs which she had first tasted before they were offered to Him. Shri Ramchandra made

those *Pandits* and *Bheshas*, who had shown disrespect to her because of her low caste, show respect and honour to her and had the water of a tank which smelled foul purified by having her feet washed in it.

Lord Krishna had *Śvapach*, who was a scavanger by caste, invited to the *Yajna* of *Pandavas* with great honour and respect through Yudhishthir and meals were served to him in the kitchen of the *Pandavas* from food prepared by Draupdi and it was only then that the bell was rung and the *Yajna* became successful.

Lord Krishna was brought up in the house of an *Ahir* and He maintained connections with the *Gwalas* for a long time and now people of all castes worship Him and take His *Prasad* and *Charanamrita* in the temples. Lord Ramchandra was *Kshatriya* by caste and He is also worshipped by everybody in the whole country.

Besides, many devotees, both Hindu and Mohammedan, appeared in this age of *Kalyug* and most of them are worshipped and honoured at different places, e.g., people of all castes worship Kabir Sahab of Banaras who was a weaver by caste, Paltu Sahab of Ayodhya, a Vaishya by caste, Dadu Sahab in Rajputana, a carder by caste, Garib Das at Bāngar, a Jat, Nanak Sahab, a Khatri, Namdeo, a Chhipi, Senā, a barber and Sarvar Sultan, a Mohammedan in the Punjab, Chaitanya Swami in Bengal and Gūngā Pīr who was Kshatriya and had later on become a Mohammedan, Jakhaiya, scavanger of Mainpuri District, and Miyan Sahab in Amroha and Jalesar, Kamal Khan and Masaniya scavenger known as Kuyewala, both in Agra district, Zahir Pir, a Mohammedan, Burha Babu, a washerman, Khawaja ji in Ajmer and many devotees and many ghosts and spirits etc. of all castes are worshipped at different places. This is not the case only in this country, but in the entire world worship of devotees, ghosts and spirits is prevalent.

In foreign countries there are mausoleums of devotees and of martyrs and once or twice every year there are big congregations at all these places and people come from hundreds of miles for *darśana* and make offerings and submit their prayers.

In this country (i.e. in India also) there is no part of the country e.g. Punjab, Gujrat, South India, Rajputana, Bengal and Hindustan proper i.e. from Ambala to Varanasi and Orissa etc. where such places do not exist and such worship is not prevalent. Thousands of Hindus and Mohammedans go on pligrimage for worship of devotees, *Faqirs* and martyrs.

Besides the devotees of the Supreme Being, many lower gods, *Siddhas*, ghosts and spirits etc. are being worshipped in different places and not only no man or woman, *Pandit*, *Brahman* or *Bhesh* can make any taunts regarding such worship, but they themselves also join in that worship and they also use freely without any hesitation those things which are not fit to be seen or touched by them, e.g. they get kids of pigs, goats and buffaloes sacrificed and offer bottles of wine to the Deities and have blood marks put on their forehead and meat is distributed as sacrament.

Worship of the low type referred to above is prevalent in the families of those who are partisans of the *Vedas* and the *Śastras* and have not even seen those books with their eyes nor have they read them or listened to them and there they cannot dare to utter a word of criticism but they themselves join such low worship along with their wives and children and ask for their share of the *prasad* distributed there which they give to their children as well to eat.

II. Objection against giving and taking of prasad

Evidently the custom of taking *prasad* from the *Guru* is prevalent in all religions since ancient times and in the same manner the custom of the distribution of *prasad* and

charanamrit is also prevalent in temples. It should be noted that at the time when the *Mahatma* whose idol is placed in the temple was alive, he must have been, after taking his meals, distributing his leavings as *prasad* to his devotees and to those who had faith in Him, for He was the *Guru* of His time and taught the path of coming into contact wih the Supreme Being.

Similarly, *prasad* is distributed at every place where the *Samadh* of any *Mahatma* or devotee or any relic exists and people come from hundreds of miles for their *darśana* and worship and before its distribution, people engage in the *Dhyan* of the *Mahatma* and offer eatables to Him. It should now be noted that when those *Mahatmas* were alive, obviously their followers must have offered food first to them and then only must have received *prasad* from them and nobody would have worried at all about the caste or sub-caste of the *Mahatma*.

It is evident that none of the Incarnations, Saints, *Sadhs*, devotees or *Mahatmas* who lived in the past and whose worship is generally prevalent in different countries and different places (as has been described in the preceding paragraphs) were *Brahmans* by caste but on the other hand, many of them had been born in low castes. Their *prasad*, however, was taken from them as from a *Guru*, while they were alive and even after their death, by their devotees and others who had faith in them. And even at the present time everyone, man and woman, takes the *prasad* of his *Guru* without enquiring about his caste or sub-caste whether he is a follower of Kabir, or a follower of Nanak, or a follower of Dadu, or belongs to some other category of *Bheshas* or some other sect or is a *Gusain*[1] etc. And people accept half-masticated morsels from *Gusains* of Gokul[2] with great eagerness after offering huge amounts as *bhent* etc. And in the temple

1. The correct word is 'Gōsvāmī' i.e. one who is master of his senses. 2. A sect of Gōsāīns who originally lived in 'Gokul'.

of Jagannath, even the priests and attendants of the temple along with all others take the leavings of the pilgrims of all castes and people carry these leavings as *prasad* to their distant places and eat this *prasad* themselves and distribute it amongst members of their family.

In Mathura and Brindaban people of all castes sit at one place in the temple and eat pulses, loaves, curry, rice and *khichri*[1] etc. as *prasad* and do not make any distinction between fried or boiled food[2] and many of them get eatables at their own places through some servant and sometimes the *Gusains* of the temple send the things to the houses of people through their own servants and also take food from the temple to their own homes.

Many people who have faith in *Bheshas* take *charnamrit* and *prasad* from all *Bheshas* without enquiring about their caste and sub-caste etc. and this custom is generally prevalent in the Punjab, Sindh etc.

And amongst Mohammedans also, the leavings of *Guru* are taken with great eagerness.

In short, the custom of taking *prasad* of *Gurus, Sadhs, Mahatmas, Gusains, Sahabzadas, Mahants* and *Gaddi-nashins* of every sect is generally prevalent in all countries and in all religions. Thus those who consider this to be an undesirable thing and condemn it are quite unacquainted with the way in which *paramarthi* activities are performed and do not do anything themselves regarding their *paramartha* and are engrossed in the pride and egotism of their caste and sub-caste, learning and intellect, wealth and position of authority. If therefore *paramarthis* take into consideration the taunts and mockery of those people, they would simply

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1. 'Khichṛī' is a preparation of rice and pulse boiled together. It has also salt and spices. 2. In India people who follow caste regulations generally take only fried food from people of other castes and not boiled or baked food.

put obstruction in their devotion and in the attainment of *paramartha* by themselves.

Those who go to the prostitutes love Muslim, Chirstian and also low-caste women and stay at the houses of such women day and night and take meals and drinks there or they bring such women to their houses and when children are born to them, they treat those children just as they would treat the children of their married wives and without caring in the least for the members of their caste and without any fear or consideration for them, they openly do so. Nobody says anything to them and nobody can prevent them from doing so.

Similarly, in order to take meat and wine, many high caste people go to Rest Houses, English Hotels i.e. tourists' places where Mohammedan cooks prepare all kinds of meat and food and take meals there and do so quite fearlessly.

Many people purchase meat and *kabab* (roasted meat) from the shop of a meat-seller and bring it home and take it. No member of the caste criticizes or taunts them nor do they make any effort to prevent them from doing so.

And many high caste people, while in service, daily pick up and put down things, the touching of which is considered most unholy in their caste and they do many things daily which they should not do and do not even consider that there is any contamination in doing so. But when they come to a place where people are engaged in *paramartha* and talk with true *paramarthis* there, they boast highly of their caste and consider themselves very holy, and while they behave with great humility and in abject subordination in order to acquire wealth, they do not bend in the least for achieving *paramarthi* benefit and if they can get no worldly advantage, they do not go at all to the place of *paramartha*.

Then how could it be right for those who are engaged in the devotion of the *Guru* for the ultimate good of their *Jiva*,

to take into consideration, during the time they are engaged in their devotion, the calumny or taunts of foolish, ignorant and anti-religious people ?

According to the instructions contained in the *Vadas* and *Śastras*, all *Jivas* in the past first lived as *Brahmacharis* and in that condition they stayed continuously with the *Guru*, rendered service to Him, took His *prasad* and studied *Brahma Vidya* from Him and performed the practices after being initiated by the *Guru*. This system is not generally prevalent now-a-days, and as a matter of fact, it has been given up. For this reason, people are not aware of the high status of the *Guru* and the importance of devotion to Him and because of their low mentality and ignorance, they criticize and taunt devoted *paramarthis* and their activities and thus become sinners and calumniators.

Anybody who wants to engage in true *paramarthi* activities should now consider whether the remarks of such ignorant and boastful people of the world who never had any *Guru* are worth listening to and accepting or not. These people day and night take the leavings of rats, cats, dogs, flies, ants and birds and taunt persons who accept *prasad* from the *Guru* and devotees. A *Śabda* of Tulsi Das which describes the condition of such people is reproduced here below :—

शब्द

ऐसी चतुरता पर छार ।। टेक ।।

हरत पर धन धरत रुच रुच भरत उद्र अहार ।
नेकहू नहिं प्रीत गुरु से महा लम्पट जार ।। ऐसी चतुरता—१
मात मरिहै पितहु मरिहै, मरिहै कुल परिवार ।
जानत एक दिन हमहूँ मरिहैं, तऊ न तजत बिकार ।। ऐसी चतुरता—२
गुरु प्रसाद में छूत लावत, करत लोकाचार ।
नारि का मुख धाय चूमत, अधर लिपटी लार ।। ऐसी चतुरता—३
सन्त जन से द्रोह राखत नात साढ़ू सार ।
तुलसी ऐसे पतित जन को तजत न कीजै बार ।। ऐसी चतुरता—४

ŚABDA

Aisī chaturtā par chhār. Tek.

Harat par dhan dharat ruch rucn bharat udra ahār,
Nek hū nahin prīt Guru se mahā lampaṭ jār.
Aisī chaturtā...... 1

Māt marihai pitahu marihai, marihai kul parivār,
Jānat ek din hamhū marihain, taū na tajat bikār.
Aisī chaturtā...... 2

Guru prasād men chhūt lāvat, karat lokāchār
Narī kā mukh dhāye chūmat adhar lipaṭī lār.
Aisī chaturtā...... 3

Sant jan se drōh rākhat nāt sāḍhū sār
Tulsī aise patit jan kō tajat na kīje bār.
Aisī chaturtā...... 4

Translation —

Damned be such cleverness!

Damned be the cleverness of people who snatch the wealth of others, collect it with greed and fill their stomach with food and who have no love for the *Guru* and are absolutely deceitful and misconducted. 1

Damned be the cleverness of those who know that the mother would die, the father would die and the entire family and relatives would die and that they would also die some day and yet do not give up their bad habits. 2

Damned be the cleverness of those who consider that the *prasad* of the *Guru* would pollute them and yet engage in all customary activities of the world and who rush forward to kiss the face of a woman to whose lips the spittle is clinging. 3

Damned be the cleverness of those who entertain feelings of enmity for the Saints and care only for the relationship of their brother-in-law etc. Tulsi Das says that one should not at all make any delay in giving up the association of such degraded persons. 4

Tulsi Das has written another *Śabda* also regarding those who oppose *paramartha*. Two verses from that *Śabda* are reproduced below. It has been stated therein that howsoever close relationship one may have with people who oppose them in *paramartha*, one should break off connection with them as if they are one's enemies.

पद

जिनके प्रिय न राम बैदेही ॥
तजिये तिनहिं कोट बैरी सम यद्यपि परम सनेही ॥१॥
पिता तजे प्रह्लाद, बिभीषण बन्ध, भरत महतारी ।
बलि गुरु तजे, नांह ब्रज बनिता, भये जग मंगलकारी ॥२॥

PAD

Jinke Priye na Rām Baidehī.
Tajiye tinhin kōṭ bairī sam yadyapi param sanehī. 1
Pitā taje Prahlād, Vibhīshan bandh, Bharat mahtārī,
Bali Guru taje, nāh Brij banitā, bhaye jag mangalkārī. 2

Translation —

Those people who have no love for Ram and Sita should be discarded as if they were the greatest enemies even though they may be one's very dear and near ones. 1

Prahlad broke off connection with his father, Vibhishan, with his brother, Bharat, with his mother, while King Bali left off his *Guru* and women of Vraj[1] left off their husbands and the whole world rejoiced. 2

Merciful Radhasoami has also written a *Śabda* on the subject in which it is stated that as far as possible one should perform devotion while maintaining his connection with members of his family and relations. If he does so, both he and his relations would be benefitted. However, if there

1. According to old Hindu tradition, the country extending upto about 170 miles on all sides of Mathura is called Vraj. Lord Krishana in his childhood lived in Gokul near Mathura and ladies there left their homes to play with Him.

is any one among them who creates unnecessary obstacles in *paramartha* and is a great opponent of the worship of the Supreme Being and of devotion to the *Guru* and the devotee cannot exercise any control or restraint over him, he should, humbly and quietly, break off his connection with him. There would be no sin or harm in doing so, for the devotee has to take very great care that on account of the association and company of ignorant people who create obstacles in *paramartha* due to their ignorance, there should be no obstruction in his devotion, otherwise he will have to repent in successive lives. And these people also would suffer a great loss due to such conduct of theirs i.e. instead of accomplishing the object of their lives through association with true *paramarthis*, a heavy load of sins would fall on their heads because of the calumnies they indulged in and the obstacles they put and as a result thereof they will have to suffer considerable trouble. For as one acquires great merit if he introduces a man into true *paramartha* and the person who does so gets grace of the Supreme Being and soon achieves salvation, similarly, those who wean people away from *paramartha* or who create obstacles in its activities commit such a great sin that it brings them trouble and misery in the present and also in future lives.

शब्द

धोखा मत खाना जग आय पियारे, धोखा मत खाना जग आय ।१।
कोई मीत न जानो अपना, सब ठग बैठे फाँसी लाय ।२।
जब इच्छा होय चले डगर गुरु, तबही चौंकें रोकें आय ।३।
ऊँच नाच कहें बचन तोख के, मन को तेरे दें भरमाय ।४।
इनसे रहना समझ बूझ कर, हैं यह बैरी हित दिखलाय ।५।
तेरी हानि लाभ नहिं सोचें, अपने स्वारथ रहे लिपटाय ।६।
तू भी चतुरा गुरु का प्यारा, उन सँग रहु गुरु चरन समाय ।७।
उनको भी इस भाँति मनाई, तेरी भक्ति न थकती जाय ।८।
जो बेमुख गुरु भक्ति नाम से, कोई तरह काबू नहिं पाय ।९।
तो जुगती से हीन बिधी से, छोड़ चलो सँग दोष न ताय ।१०।

जो सन्मुख गुरु भक्ति नाम से, होंय कदाचित मेल मिलाय ।११।
राधास्वामी कहत बनाई, बहुरि बहुरि तू भक्ति कमाय ।१२।
भक्ति न छूटे कोई जुक्ति से, नहिं तो बहु बिधि रहो पछताय ।१३।

ŚABDA

Dhōkhā mat khānā jag āye piyāre,	Dhōkhā mat khānā jag āye.	1
Kōyee mīt na jānō apnā,	Sab ṭhag baiṭhe phānsī lāye.	2
Jab sachchā hōye chale ḍagar Guru,	Tab hī chaunken rōken āye.	3
Ūnch nīch kahen bachan tōkh ke,	Mana kō tere den bharmāye.	4
Inse rahnā samajh būjh kar,	Hain yeh bairī hit dikhlāye.	5
Terī hāni lābh nahin sōchen,	Apne svārath rahe lipṭāye.	6
Tū bhī chaturā Guru kā pyārā,	Un sang rahu Guru charan samāye.	7
Unkō bhī is bhānti bhalāyee,	Terī bhakti na thaktī jāye.	8
Jō bemukh Gurubhakti Nām se,	Kōyee tarah qābū nahin pāye.	9
Tau jugatī se dīn bidhī se,	Chhōṛ chalō sang dōsh na tāye.	10
Jō sanmukh Gurubhakti Nām se,	Hōyen kadāchit mel milāye.	11
Radhāsoāmī kahat banāyee,	Bahuri bahuri tū bhakti kamāye.	12
Bhakti na chhūṭe kōyee jukti se,	Nahin tō bahubidhi rahō pachhtāye.	13

Translation —

O my dear ! Do not be deceived in this world; Pray, do not be deceived. 1

Do not consider any body as your friend. All those who have assembled here are cheats and are ready to throw their noose round your neck. 2

When you, in all sincerity, begin to tread the path taught by the *Guru*, these people feel disturbed and come forward to stop you. 3

They tell you all sorts of things and reproach you and thus misguide your mind. 4

You should understand their attitude correctly and properly. They are your real enemies though they show that they love you. 5

They do not take into consideration what really benefits or harms you, for they are engrossed in their own selfish activities. 6

You are also intelligent and clever and also beloved

of the *Guru*. You should continue to associate with them but you must keep your mind fixed on the *Guru*. 7

This way, they will also be benefitted and you will also not lose in your devotion in any way. 8

There are some who are averse to Devotion of the *Guru* and to Holy Name and you cannot in any way control them. 9

With humility and by adopting ways and means, you should give up associating with them. You will not then be at fault. 10

If and when perchance they become in favour of Devotion to the *Guru* and the Holy Name, you should establish accord with them. 11

Radhasoami says after full consideration that you should do more and more of devotion. 12

You should not give up devotion under any circumstances, otherwise you would have to repent very much for it. 13

III. Adoption of another Guru by men and women after having adopted one Guru—Not Proper

This is what people, who possess a low mentality and almost no intelligence, say. They also say that the husband is the *Guru* for a lady and that she does not need to have any other person as *Guru*. Similarly, the *Pandit* or *Purohit* who gives a man the *Yajnopavita* is his *Guru*. If this is correct, then we must not at all expect to understand *paramartha* and bid good-bye to our efforts to achieve it, for generally, men do not take from their wives any work other than their household work or service of a very low order, e.g. cooking food, cleansing utensils and the house, feeding children, or their own sexual enjoyment, nor do they ever tell them anything regarding *paramartha* or explain anything to them. What purpose can then be served by such a *Guru* in connection with *paramartha* or the opening of the internal eye or the recognition of the Supreme Being or the performance of necessary devotion and worship? Just as the

husband is lacking in *paramartha* and *paramarthi* knowledge so shall his wife also continue to lack it. And if the custom prevalent at the present time among high caste people is taken into consideration, it is seen that in many places all women, widows as well as those with husbands living, have somebody as their *Guru* and in some cases only widows have *Gurus.* If the statement of the calumniators that under no circumstances is it necessary for ladies to have any *Guru* is correct, why are the ladies then made to take initiation from *Bheshas* and *Pandits*, *Sahabzadas* and *Gusains* when they become widows? Why are the teachings of their husbands then not considered sufficient for them? Generally, however, nobody gets any *paramarthi* help from her husband, for otherwise, she could have followed the same teachings even after becoming a widow. This clearly shows that all calumnious statements are due to complete ignorance and lack of knowledge of the people inasmuch as they are not well acquainted with the condition of their own families and the families of their caste people though they are always ready to criticize and taunt others.

Similarly, if persons could obtain sufficient instructions from the *Pandits* who give *Yajnopavita*, they could have followed the same and secured *paramarthi* benefit. But it is observed at all places, that with the exception of those people (whose opinion it is that one should enjoy the things of the world and earn money in whatever way he can and spend it in the fulfilment of the worldly desires of his mind and whose God is wealth, for the acquisition of which they very cheerfully and eagerly serve in every possible manner and accept every kind of service of any person or whose *Guru* is their wife whom they obey with all their heart and whose wishes they carry out), all other high caste people generally have some other person besides the *Pandit* as their *Guru.* In other words, those who believe in the traditional way of devotion, accept some *Vanshavali Guru* according to the custom of their family, while those who are true seekers of *paramartha*, whether

the desire to search for a true *Guru* springs up in their mind before they accept a *Vanshavali Guru* or afterwards, try to find out a true *Guru* who may be acquainted with the secrets of *paramartha*, whenever and in whatever faith he may be available and achieve the object of their life by accepting him as their *Guru*. In this matter also, the calumniators appear to be quite unacquainted with and ignorant of the way of life and the customs of their own caste and of higher castes generally.

It should be noted that *Guru* is one who shows the way in *paramartha* and who provides light in darkness. Hence how could any person who is incapable of doing this, be called a *Guru*? Those who adhere to tradition and know nothing about true *paramartha* accept as *Guru* any descendant of the *Guru* of their father or grand-father, if they happen to meet him, whether he knows anything or not. However, when a desire to make real search for *paramartha* arises in their heart, they find that the person whom they had accepted as *Guru* is himself completely unfamiliar with true *paramartha* and with the way the *Guru* discharges His functions. How could he then teach *paramartha* to others and help them in the matter of the ultimate good of the *Jiva*? Thus finding themselves in such a helpless condition they search for a *Guru* who knows the secret and is engaged in practices and surrender themselves to Him and achieve the object of their life with His help. It now needs to be considered what harm or sin could there be in giving up such an ignorant *Guru*. A person who wants to educate his child sends him to some teacher. Then if the teacher is capable of teaching him, well and good, otherwise he immediately searches for another teacher and puts the child in his charge. Similarly, when a student reading under a teacher becomes desirous of acquiring more knowledge or wants to read more difficult books which that teacher is incapable of teaching or explaining, he finds out another teacher who possesses greater knowledge than the previous teacher and begins to study under him.

If that student should obstinately refuse to go to another teacher since he had already one teacher or if students reading in one class of a school decide to continue to read with the same teacher for the whole of their lives and do not want to be promoted to higher class or if they are promoted they do not want to give up that teacher, they will all remain ignorant for ever and would not make any progress in education. In the same manner, those who accept *Vanshavali Gurus* or their husbands as their *Guru* and feel satisfied, will always remain fools as far as *paramartha* is concerned and would not get any benefit from *paramartha*. The Saints have stated :—

सुरत शब्द बिन जो गुरु होई, ता को छोड़ो पाप कटा ।

Surat Śabda bin jō Guru hōyee, Tā kō chhōṛō pāp kaṭā.

Translation —

The devotee should give up a *Guru* who is ignorant of the *Surat* (spirit) and the *Śabda* (Spiritual sound) and have done with it.

दोहा

ओछे गुरु की टेक को, तजत न कीजे बार ।
द्वार न पावे शब्द का, भटके बारम्बार ॥
गुरू मिला है हद का, बेहद का गुरु और ।
बेहद का गुरु जब मिले, तब लगे ठिकाना ठौर ॥
गुरू सोई जो शब्द सनेही, शब्द बिना दूसर नहिं सेई ।
शब्द कमावे सो गुरु पूरा, उन चरनन की हो जा धूरा ॥
और पहिचान करो मत कोई, लच्छ अलच्छ न देखो सोई ।
शब्द भेद लेकर तुम उनसे, शब्द कमाओ तुम तन मन से ॥

DOHĀ

Ochhe Guru kī ṭek kō, tajat na kīje bār.
Dvār na pāve Śabda kā, bhaṭke bārambār.
Gurū milā hai hadd kā, behad kā Guru aur,
Behad kā Guru jab mile, tab lage ṭhikānā ṭhaur.
Gurū sōyee jō Śabda sanehī, Śabda binā dūsar nahin seyee.

Śabda kamāve sō Guru pūrā, Un charanan kī hō jā dhūrā.
Aur pahichān karō mat kōyee, Lachchh alachchh na dekhō sōyee.
Śabda bhed lekar tum Un se, Śabda kamāō tum tan man se.

Translation—

Do not delay in giving up your traditional attachment for an incompetent *Guru*, for otherwise you would never reach the door of *Śabda* and you will wander about in different forms of lives.

People generally find *Gurus* who can help one to progress within limits only, but a *Guru* who can lead to the Unlimited and the Infinite is quite different. When one gets a *Guru* who can lead one to the Infinite, only then can he achieve his object.

He alone who loves the *Śabda* and who does not worship anything else but *Śabda* is the Real *Guru*.

He alone who performs the practices of *Śabda* is a perfect *Guru*. The devotee should lie in His Feet like dust.

The devotee should not look for any other proofs leading to the recognition of a *Guru* nor should he look for any other qualifications or disqualifications of the *Guru*.

Learn the secret of *Śabda* from such a *Guru* and then apply your body and mind to the performance of the practices of *Śabda*.

Now if anybody obstinately persists in thinking that having adopted one *Guru*, he does not need to have another, he should know that he has no desire for *paramartha* in his mind, otherwise he would have accepted a *Guru* only after proper consideration or if, according to old custom, he had accepted a *Guru* in the days when he did not have any enthusiasm and desire to search for *paramartha*, he should have searched for a true and perfect *Guru* and then later on accepted Him. But the teachings of the Religion of Saints, i.e. of the Radhasoami Faith, are not meant for worldly people or for those who stick to traditions. They are meant only for those persons in whose mind true

eagerness and desire for the ultimate good of their *Jiva* have sprung up after observing their own condition and the condition of the world. Nobody except the true and perfect *Guru* can satisfy such persons and only such *Jivas* will honour and recognize a perfect *Guru* It has been stated :—

गुरू कीजे जान, और पानी पीजे छान ।

Gurū kīje jān, aur pānī pīje chhān.

Translation —

> You should accept a *Guru* only after full examination and you should drink water after passing it through a cloth.

Whosoever without examination and consideration accepts somebody as a *Guru* will have to repent ultimately.

The condition of the *Vanshavali Gurus* of these days is such that they make a will that after their (the *Gurus'*) death the disciples should take their bones to Gaya[1] and perform their funeral ceremony there, so that their spirit may go to *svarga* (heaven). If one accepts a *Guru* who thinks that the ultimate good of his spirit would be possible only when his disciples perform his funeral rites at Gaya, it would really be a matter of shame for such *Gurus* and much more for those foolish people who accept such ignorant people as their *Guru*. Such *Gurus* and such disciples would certainly calumniate the Saints and their followers and only those people who are greater fools than those ignorant *Gurus* and their foolish disciples and in their outlook are completely worldly, would listen to and accept the statements of calumny of these people as correct.

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1. Hindus cremate dead bodies and they believe that if the bones or ashes are immersed in holy rivers or at holy places, the deceased earns merit. 'Gāyā', a town in Bihar State in India, is one of the Holy Places where people perform funeral rites of dead people.

IV. Disregard of the *purdah* system by ladies on joining the Satsang

It should be remembered that the spirit exists equally in both men and women and it works equally well except in matters where physical strength is required in which case there is some slight difference.

It is noticed that girls read in schools and colleges and like boys, take B.A. and M.A. degrees and qualify as Doctors. And similarly, a perusal of the *Bhaktmal* would disclose that there were many women devotees in the past and they were granted high status by the Supreme Being and the result is that people remember them with feelings of great faith and love.

It should be understood that these high positions in learning or devotion i.e. *paramartha* could not be attained by living in *purdah* and the intelligence of those who have always lived in *purdah* since their birth is generally very dull and inferior and they have no idea of the ultimate good of their *Jivas* at all.

It is a matter of great sorrow that ladies who are capable of acquiring knowledge and performing devotion, are made to perform those inferior duties which a maid-servant at Rs. 4/- a month could perform and should thus remain deprived of the benefits resulting from learning and devotion, and furthermore, such obstacles may be placed in their way that they may remain completely deprived of this wealth.

It is not so very necessary for them to acquire much learning. It is however desirable that they should be able to read and write letters to their mother, father, brother, relations, husband and son and should be able to keep accounts of the family and be able to read and understand the religious books of their religion.

It should be borne in mind that if they can become qualified as mentioned above and the path of spiritual practices has also been explained to them, they may then stay in their homes or stay with their husbands away from home. They would always have a companion by their side in the form of religious books to engender within them true and pure love for the Lord and to develop it, so that whenever they get any leisure from household work, they would engage in reading the religious books. How great would then be the benefit to them, inasmuch as their time will be spent in remembering the Lord and in thoughts about controlling and restraining their mind and senses and they will be saved from the sin of praising some or condemning others and from useless gossip of different kinds and also from complaining against or defaming others.

The entire fault and responsibility for ladies remaining illiterate and ignorant lies with their husbands, for if the husband is himself a true *paramarthi*, he would surely ask his wife to join in *paramarthi* activities and if he attaches any value to education so that he may be able to write to his wife and his wife may write to him and may also maintain accounts of the family, he would press his wife to learn at least that much and would direct her attention to the reading of holy books and to the performance of spiritual practices so that the wife and also the husband may have a happy life, both in this world and hereafter and may be saved from sins.

And those people, who have themselves not come into contact with a Perfect *Guru* nor are they engaged in any *paramarthi* activities nor do they know the proper value of their time and the human body, would remain unlucky and would also make their wives unlucky and would suffer the result of this sin in future, for the person who, after being born in a human body, utilizes it like an animal in hard work, labour, eating and drinking etc., whether man or woman, is like an animal.

The matter of *purdah* may now be considered with a view to see to what extent people can make their ladies observe the *purdah*. When ladies go to bathe in the Ganges or the Yamuna, or go to fairs and entertainments at holy places and go about from temple to temple at holy places for *darśana*, or go to the houses of people of their caste on occasions of festivals, feasts, mourning and condolence etc., or go in processions with their *Guru* or their Deity, or go to worship goddesses *Sitla*, *Barahi* and *Bhavani* on some special occasions, or go for the worship of some other gods, they pass through the bazars, streets and lanes without the least hesitation with their faces uncovered and with fine dresses and ornaments on their body and everybody looks at them. And in temples and fairs, they are pushed about this way and that way in crowds of men and women and in rivers they bathe in the presence of hundreds of men and women. It should now be realized to what extent can *purdah* be maintained and strangers prevented or held back from coming into contact with ladies. Besides, when they travel by train, both during day and night, on journeys likely to take up part of a day or days and strangers of all castes, high and low, and people of different nationalities also sit there in the same carriage and when the ladies have to pass through crowds when they get down at stations, how far *purdah* can then be observed by them? Similarly, at the times of marriages and funerals, large numbers of people collect in houses and men and women jointly engage in necessary activities.

And now take the case of Radhasoami Satsang where specially only aged (i.e. old) ladies join and they are accompanied by some male person specially related to them. First, no young women are permitted to sit in the general Satsang and if they are, they are seated separately in *purdah* from where they can listen to the discourses and if sometimes some ladies sit in the Satsang, their husband, mother, father, brother or son is with them and such ladies are seated on

one side which is reserved for ladies and where no man is allowed to sit and when they disperse after the Satsang, they go back to their homes with their relations. If some of the ladies stay on after Satsang time, they sit at the place meant for ladies. No lady sits among men nor do they talk with men. As a matter of fact, even men do not talk much among themselves for either they are absorbed in listening to the discourses of the Satsang or after Satsang, get engaged in spiritual practices in seperate places; ladies sit in the building reserved for ladies and men in the building reserved for them. And when the ladies sit in the Satsang, they generally cover themselves with a sheet of cloth so that all parts of their body are covered, while, with the exception of old and aged ladies, other ladies and particularly young ladies come very rarely to the Satsang held at night.[1] None of them comes everyday and whenever they do come, they come with their relations and they return to their houses with them after the Satsang is over. Similarly, young ladies rarely join the Satsang during the day and if they do, they sit in a separate portion attached to the Satsang *Bhavan*. There are some persons who do not like that their wives or female relations should sit away from them and in *purdah*. In such cases their wives or female relations sit in the Satsang with special permission and cover themselves up with a sheet. But this happens very rarely. In other words, when people from outside come and stay for a week or two and some for a month or two, ladies who come with them specially for Satsang and spiritual practices,

1. The condition of Hindu Society in the last decade of the 19th Century was quite different from what it is now and hence the arrangements in the Satsang for the seating of men and women were made as described in the text. Conditions have since changed to a great extent and *purdah* is not only not enforced strictly but is discouraged in the Hindu Society, particularly in the educated classes. In the Satsang too, men and women, now join together in *seva* and also work together in the institutions of the Satsang at Satsang headquarters at Dayalbagh. Besides, Satsang is not now held at night, the evening Satsang beginning about sunset time and dispersing by or before 8.00 p.m.

generally sit in the Satsang on account of their eagerness and enthusiasm for *paramartha* and they always keep their attention fixed for *darśana.* And in the same manner, all men and women keep their attention fixed on the Person who delivers the discourses. It is a particular kind of practice prevalent in the Satsang that people keep their eyes fixed as above or close their eyes and sit in *Dhyan*. Therefore it happens very rarely that men and women may see each other. All persons, in order to gain internal bliss and for their benefit, either externally keep their eyes fixed according to the methed of *Dhyan* on the Person who delivers the discourses or keep their eyes closed and sit in internal contemplation of the Holy Form. It may now be considered how far *purdah* is disregarded under this arrangement. All this work is done to obtain the grace and the *Darśana* of the Supreme Being and the world and thoughts about it are far from their minds on such occasions. At other places and occasions where ladies go out of their houses, they do not engage in any special spiritual activities but on the other hand, they indulge in sight-seeing and entertainment. What a great difference is there then in the condition of ladies in such places and in Satsang and what a great difference is there in the benefit which they get there and the benefit they get in the Satsang ?

All men and women who go to attend such a Satsang can surely achieve real benefit in life after death and can learn a method which they can practise in their home and which would give them internal joy and bliss of the Holy Feet of the Supreme Being. It will however be necessary for them to go occasionally to the Satsang so that they may obtain instructions for and help in their further progress in *paramartha* and report what they have achieved so that if anything needs any correction, it may be effected. This method of internal spiritual practices taught by the Saints and which Satguru Merciful Radhasoami has, with His grace, specially revived in these days, can be followed by men, women

and children and young and old alike, with perfect ease, without any risk or danger, and one who performs these practices can see with his own eyes the ultimate good of his *Jiva* being gradually achieved in his life. And this easy method is not known to anybody in any religion, sect or society which exist these days. This method can be learnt only in the Society of the followers of the Radhasoami Faith. Any man or woman who has a true desire for, and feels the need of, achieving the ultimate good of his *Jiva*, may learn the method in the Society of the followers of the Radhasoami Faith and then quietly sit in his or her house and perform the practices and thus achieve the object of his or her life by obtaining internal bliss and joy during his or her life. Those who do not accept this advice are quite free to do whatever they like but ultimately they will have to repent much and sorrow or repentance at that time will not be of any avail.

4. It should now be considered how great harm and loss would be caused to a person (man or woman and particularly a widow), if he is prevented from joining such a Satsang or from reading the religious books of such true and perfect religion and from performing internal practices according to the method of that religion and how great would be the sin committed by those who prevent such persons or put obstacles in their way.

Of course, care and caution is necessary in everything. Everybody, whether man or woman, should conduct himself with caution, care and restraint in the Satsang and even when he is at his house and the person, who cautions him and tells him the way how he should conduct himself with restraint when there is any negligence or carelessness on his part, is a true well-wisher. It is necessary and desirable that his advice should be accepted, for it is incumbent on *paramarthis* also that they should, as far as possible, adopt such conduct that worldly activities may not be dislocated while at the same time their *paramarthi* activities may

continue satisfactorily. Hence, the middle course in every activity, worldly or *paramarthi*, i.e. the course of an average person, is always beneficial as there is always trouble and inconvenience if one goes to extremes, whether this way or that way. Whatever caution and *purdah* for ladies is desirable and necessary, should be observed and whatever caution is desirable and necessary for men, should be taken by them, but it is desirable and necessary for everyone that he should attend the Satsang and, after learning the method, perform the practices. The Saints have said :—

लाज जग काज बिगाड़ा री, मोह जग फंदा डारा री।
Lāj jag kāj bigāṛā rī, Mōh jag phandā ḍārā rī.

Translation—

Too much sense of shame has spoiled everything and attachment with the world is just a snare for human beings.

जो कामिन परदे रहैं, और सुनें न गुरुमुख बात।
सो तो होंगी सूकरी, फिरें उघारे गात।
Jō kāmin parde rahen, aur sunen na Gurumukh bāt,
Sō tō hōngī sūkrī, phiren ughāre gāt.

Translation—

Ladies who live in *purdah* and do not listen to what the *Guru* says would be reborn after death as sows and would wander about with parts of their body naked.

Bashfulness and caution are necessary to a certain extent in this world and unnecessary and useless bashfulness and *purdah* which may result in harm to *paramartha* should not be observed. The conduct of deeply sincere devotees would however be quite different and similarly, if one is very eager for anything in this world, his conduct too would be different from that of others. But such people are very few and rare both in *paramartha* and the worldly sphere and they would not obey any rules or authority nor would they stick to any principles.

Meaning of *Śabda* 20 of *Bachan* 41 of Sar Bachan.

अन्त हुआ जग माहिं, आदि घर अपना भूली ।१।

Ant huā jag māhin, Ādi ghar apnā bhūlī. 1

Translation —

The spirit lost its existence in the world and it forgot the original place from which it had descended. 1

Explanation —

The spirit got entangled in the enjoyments of the world and descended down to lifeless things and forgot the region of the Saints known as *Dasam Dvar* which is the origin of the creation of the three *Lokas* and from which it had descended into the *Pind* in the beginning.

मध्य गही पुन आय, अन्त को फिर ले तोली ।२।

Madhya gahī pun āye, Ant kō phir le tōli. 2

Translation —

Then the spirit came to the middle region and thereafter thought about the last i e. the highest region of the *Brahmanda.*

Explanation—

Then the spirit assumed a human body in the middle region i.e. in the *Loka* of mortals (viz, this earth) and thereafter it directed its attention to the last region or *Triloki*, which is *Dasam Dvar* itself.

आदि अन्त मध्य छोड़, गही जा अपनी मूली ।३।

Ādi ant madhya chhōṛ, Gahī jā apnī mūlī. 3

Translation —

The spirit then left the original region, the middle region and the last region and established its contact with its Original Abode.

Explanation—

And then the spirit left all the three i.e. *Dasam Dvar*, the *Loka* of the mortals and lifeless matter and reached its Original Abode, i.e. the Region of *Sat Purusha* Radhasoami or fixing it as its Objective, began to move in that direction.

जीवन पदवी मिले, चढ़े जो अबके सूली ।४।

Jīvan padvī mile, Charhe jō abke sūlī. 4

Translation—

Those *Jivas* who ascend the cross would now for the first time attain the status of immortality.

Explanation—

The 'cross' refers to that current which flows from the Region of *Sahasdal Kamal* to the lowest region i.e. the *Chakra* at the rectum. Hence whosoever establishes contact with that current and ascends higher up, would go beyond the six *Chakras* and overcome death and thereafter, on attaining *Sat Loka*, would become immortal.

ससे मारिया सिंह, कौन यह समझे बोली ।५।

Sase māriyā Singh, Kaun yeh samjhe bōlī. 5

Translation —

The hare has killed the lion. Who is there who can understand the meaning of this ?

Explanation—

And that same spirit which, like an hare, was helpless and weak in the region of *Pind*, would kill the lion i.e. *Kal* when it reaches the *Dasam Dvar*.

मात पिता दोऊ जने, पूत ने बैठ खटोली ।६।

Māt pitā dōū jane, Pūt ne baiṭh khaṭōlī. 6

Translation —

The child gave birth both to his father and mother while sitting in its cradle.

Explanation—

When the spirit came into the womb i.e. in the region of the six *Chakras*, it first of all created *Brahmanda* and *Pind.* In other words, the regions of *Maya* and *Brahma* manifested from the spirit and when the spirit was born i.e. *Jiva* came out of the womb, the *Jiva* then, because of its having come down to the *Pind,* became the son of *Maya* and *Brahma.*

मछली चढ़ी आकाश, धरन कर डारी पोली ।७।

Machhlī charhī ākāsh, Dharan kar ḍārī pōlī. 7

Translation —

The fish ascended to the skies and it made the earth hollow.

Explanation —

When the spirit ascended upwards like a fish in the opposite direction i.e. against the current with, the help of the current of *Śabda,* then it left the earth i.e. the *Pind* (viz, the human body) empty i.e. it vacated it.

चाँद सूर पाताल से, निकले पट खोली ।८।

Chānd Sūr pātāl se, Nikle paṭ khōlī. 8

Translation —

The moon and the sun opened the gates of the nether world and came out of it.

Explanation—

And when the spirit by ascending higher and higher went beyond *Dasam Dvar,* the sun and the moon i.e. the region of *Trikuti* and *Sunn* were seen in the nether world i.e. below the place up to which the spirit had ascended.

चोरन पकड़ा साह, साह ने पहरी चोली ।९।
Chōran pakṛā sāh, Sāh ne pehrī chōlī. 9

Translation—

The thieves caught hold of the rich man and the rich man has put on the jacket of a prisoner.

Explanation—

When the spirit (i.e. *Jiva*) descended, then the thieves i.e. *Kal, Karma* and *Kam, Krodha, Lobha, Moha* and *Ahamkar* caught hold of it and arrested it by putting it in a physical body.

अमृत पी पी मरे, जहर की गाँठी खोली ।१०।
Amṛit pī pī mare, Zehar kī gānṭhī khōlī. 10

Translation—

People who have taken nectar are dying and the seal of poison has been broken open.

Explanation—

And when the same *Jiva* i.e. spirit turned in the opposite direction and began to proceed towards its Original Abode and ascended beyond the *Brahmanda* and the current of nectar began to flow from it, then all those thieves died because of having drunk that nectar and seal of poison was broken open so that the poison that filled the being of the thieves might be thrown out and burnt to ashes.

राधास्वामी गाइया, यह भेद अमोली ।११।
Radhasoami gāeyā, Yeh bhed amōlī. 11

Translation—

This invaluable secret has been given out by Radhasoami.

Explanation—

Radhasoami has described this invaluable secret of the invaluable region.

सन्त बिना को बूझै, यह मरम अतोली ।१२।
Sant binā kō būjhhai, Yeh maram atōlī. 12

Translation—

Nobody can know this inconceivable secret except the Saints.

अजा मारिया भेड़िया, ले मिरगन टोली ।१३।
Ajā mārīyā bheṛiyā, Le mirgan ṭōlī. 13

Translation—

The goat killed the wolf with the help of a herd of deer.

Explanation—

The word '*Aja*' means a goat. Thus the condition of the spirit in the physical body was like that of a goat i.e. it existed there as food for *Kal* which is like a wolf. Thus when, with the grace of the Satguru, the spirit turned upward and reached beyond *Brahmanda*, it attacked *Kal*, (the wolf) with the help of the mind and the sense-organs and killed *Kal*.

सुरत शब्द मेला भया, ले अनरस घोली ।१४।
Surat Śabda melā bhayā, Le anras ghōlī. 14

Translation—

The spirit established contact with the *Śabda* and thus the most invaluable ambrosia was produced.

Explanation—

And then the spirit established contact with the *Śabda*. In other words, the Fountain of ambrosia began to flow.

Meaning of *Śabda* 21, *Bachan* 41 of Sar Bachan.

गुरु उलटी बात बताई, मूरखता खूब सिखाई ।१।
Guru ulṭī bāt batāyee, Mūrakhtā khūb sikhāyee 1

Translation—

Guru has taught me incongruous things and He also taught me to be outwardly indifferent to the world.

Explanation—

Guru has taught me some incongruous things e.g. one who lives in the world like an innocent simpleton i.e. gives up his extra-ordinary cleverness, will not be affected by anything and secondly, that one should keep a strong hold on the root i.e. the Original Abode i.e. one should turn from the world and stick to the Feet of Radhasoami.

सोते ने जमा कमाई, जगते ने माल गँवाई ।२।

Sōte ne jamā kamāyee, Jagte ne māl ganvāyee. 2

Translation—

The person who was asleep earned wealth and he who was wide awake lost all his wealth.

Explanation—

Whosoever lost interest in the world and gave up involving himself in its work and activities i.e. went asleep so far as the world was concerned and engaged in *paramartha*, acquired wealth i.e. achieved the wealth of Divine Love by carrying out the practices of *paramartha*, while he who directed his attention towards the world and remained engaged in its activities with great care and enthusiasm lost the wealth of *paramartha* and thus wasted his spirituality.

बैठे ने रास्ता काटा, चलते ने बाट न पाई ।३।

Baiṭhe ne rāstā kāṭā, Chalte ne bāṭ na pāyee. 3

Translation—

The person who kept sitting traversed the path and he who kept walking did not even find the path.

Explanation—

The mind, which became quiescent and became concentrated within, began to ascend to higher regions and traversed the path of *paramartha* and moved in the direction of the Original Abode, while the mind, which remained fickle and went about in all directions in the world, could not find the path leading to its Original Home nor did it move at all in that direction.

धरती चढ़ गगना आई, सुन्नी पाताल समाई।४।

Dhartī chaṛh gaganā āyee, Sunnī pātāl samāyee. 4

Translation—

The earth ascended upwards and reached the skies and the spirit which had come from the region of *Sunn* descended to the lowest region.

Explanation—

Earth i.e. *Maya* which had its first origin from *Trikuti* turned upwards along with the spirit which reached *Brahmanda* and went up even beyond it by means of spiritual practices and merged in its Original Source and the spirit which remained entangled in the world descended to the lowest region, along with *Maya*.

चोरी से खाविन्द रीझा, सच्चे को मार खपाई।५।

Chōrī se khāvind rījhā, Sachche kō mār khapāyee. 5

Translation—

The husband was pleased by secretive behaviour and the person who was truthful was harrassed considerably.

Explanation—

The person who kept his progress in *paramartha* and his spiritual attainments concealed from the world succeeded in pleasing the Supreme Being and the person who correctly gave out the secret of his progress

and practices to the *Jivas* of the world had to meet with different kinds of obstacles and had to suffer great trouble and also a set-back in *paramartha*.

अगिनी को जाड़ा लागा, बर्षा से सूखी साखा ।६।
Aginī kō jāṛā lāgā, Barshā se sūkhī sākhā. 6

Translation—

The fire began to shiver with cold and the branches of the tree dried up because of rain.

Explanation—

When the spirit began to ascend towards *Trikuti*, the fire i.e. *Maya* (which had become conscious and intelligent with the vitality of the spirit) began to shiver i.e. its spirituality was withdrawn and when the showers of nectar began to fall on the spirit which was ascending to higher regions internally, the currents of the spirit which were flowing downward began to dry up and were withdrawn upwards on account of the withdrawal of the spirit from the lower region and its concentration in the higher regions.

रोटी नित भूखी तरसे, पानी अब प्यासा तड़पे ।७।
Rōṭī nit bhūkhī tarse, Pāni ab pyāsā taṛape. 7

Translation —

The bread is suffering every day from starvation and water is also now extremely restless on account of thirst.

Explanation—

And then the bread i.e. *Maya* and its objects which had become conscious on account of the vitality imbibed from the spirit began to starve for that spirituality and similarly, the water i.e. mind began to die of thirst for that current of the spirit.

सोते पर खाट बिछाई, जगते को सुषपति आई ।८।
Sōte par khāṭ bichhāyee, Jagte kō sushpati āyee. 8

Translation —

The cot was put upon the person who was sleeping and the person who was awake had deep slumber.

Explanation—

The person who was sleeping i.e. he who was careless about his *paramartha* was crushed under the bed (i.e. *Maya*) i.e. he remained entangled within the six *Chakras* and the person who began performing the activities of *paramartha* carefully and intelligently, became forgetful about his body and the world.

बंझा नित जनती हारी, जनती पुन बाँझ कहाई ।६।

Banjhā nit jantī hārī, Jantī pun bānjh kahāyee. 9

Translation —

The barren woman got tired of giving birth and the woman who produced children was later on known as barren.

Explanation—

Many kinds of creation and many objects were produced from the barren woman i.e. *Maya* (when the spirit came down into this region) and when the spirit i.e. the woman who really gave birth and is the real creator turned upwards and reached beyond the regions of *Pind* and *Brahmanda*, the entire creation was withdrawn and that spirit proceeded towards its Original Abode all alone.

घोड़े पर पृथवी दौड़ी, ऊँटन चढ़ गगना फोड़ी ।१०।

Ghōṛe par prithvī dauṛī, Ūnṭan chaṛh gagnā phōṛī. 10

Translation —

The earth began to run over the horse and after riding the camel, it made a hole in the sky and ascended upwards.

Explanation—

When the spirit, which on account of its entanglements in the *Pind Deśa* assumed the physical body i.e.

adopted the form of earth, turned towards the *Brahmanda* and moved in that direction, it rode the horse i.e. the mind and moved fast and the camel i.e. the breath or *pranas* also turned upward and passing throuh heavens ascended higher.

राधास्वामी मौज दिखाई, सूरत अब शब्द लगाई ।११।

Radhasoami mauj dikhāyee, Sūrat ab Śabda lagāyee. 11

Translation—

Radhasoami has brought His will (*Mauj*) into play and the spirit has now become one with the *Śabda*.

Explanation—

The meaning of this poem in short is that Radhasoami, by His Grace and Will, made the spirit ascend higher and become one with *Śabda*.

Meaning of *Śabda* 22, *Bachan* 41 of Sar Bachan

सुन री सखी एक मरम जनाऊँ, नई बात अब तोहि सुनाऊँ ।१।

Sun rī sakhī ek maram janāūn, Nayee bāt ab tōhi sunāūn. 1

Translation —

Oh dear friend ! I am disclosing to you a secret and telling you a new thing.

दिन बिच नाचत चन्द दिखाऊँ, रैन उदय दिनकर दरसाऊँ ।२।

Din bich nāchat chand dikhāūn, Rain udaya dinkar darsāūn. 2

Translation —

I will show you the moon dancing in the skies during the day and the sun rising at the time of night.

Explanation—

In the Region of *Sunn*, where there is always light i.e. it is always like day, the form of the Deity is like that of the Moon and in the Region of *Trikuti* from where *Maya* i.e. darkness and night began, the form of the Deity, that spreads light, is like that of the Sun.

अगिन पूतरी जल से सिंचाऊँ, जल की रम्भा अगिन नचाऊँ ।३।
Agin pūtarī jal se sichāūn, Jal kī rambhā agin nachāūn. 3

Translation —

The doll of fire is being sprinkled with water and the fairy of water is dancing in fire.

Explanation—

In *Sahasdal Kamal* the form of the Deity (i.e. *Jyoti*) is lighted with the help of water i.e. the current of nectar coming from higher regions and the sound of *Śabda* which comes down from *Sahasdal Kamal* with the current of nectar is having fun within the fire i.e. within the limits of *Maya*.

गगन माहिं पृथवी चलवाऊँ, पृथवी मध्य गगन लखवाऊँ ।४।
Gagan māhin prithvī chalvāūn, Prithvī madhya gagan lakhvāūn. 4

Translation —

I make the earth move in the skies and make the heavens visible on the earth.

Explanation—

I will make the spirit, that lives on the earth i.e. in a physical body, move up to the heavens and make the heavens visible on the earth i.e. in the human body.

ब्योम चलाय पवन थमवाऊँ, सिंह मार और स्यार जिताऊँ ।५।
Vyōm chalāye pavan thamvāūn, Singh mār aur syār jitāūn. 5

Translation —

I make the sky move and hold up the wind. I kill the lion and make the jackal win.

Explanation—

When at the time of ascent of the spirit to higher regions, *Manakaśa* i.e. the mind is withdrawn upwards, the *pranas* move lightly and then stop altogether[1]. The jackal i.e. the *Jiva* ascends the heavens and subdues the lion i.e. *Kal*.

1. i.e. breathing becomes very light and then stops.

दुर्बल से बलवान गिराऊँ, त्रिकुटी चढ़ यह धूम मचाऊँ ।६।

Durbal se balwān girāūn, Trikuṭī chaṛh yeh dhūm machāūn. 6

Translation—

In the region of *Trikuti*, I cause a commotion when I make the weak throw down the strong.

Explanation—

The word 'weak' refers to *Jiva* i.e. the spirit which, when it comes down into the physical body, becomes extremely weak, but when it ascends up to the region of *Trikuti*, it throws down the *Kal* and subdues Him.

कागन झुंड हंस करवाऊँ, लूकन को अब सूर दिखाऊँ ।७।

Kāgan jhunḍ hans karvāūn, Lūkan kō ab sūr dikhāūn. 7

Translation —

I convert the flights of crows into swans and make the owls see the sun.

Explanation—

I make many *Jivas*, who are behaving like crows (i.e. according to the tendencies of the mind which is like a crow). rise up to the *Dasam Dvar* and there convert them into swans i.e. make them assume pure spiritual form and make worldly people who are like owls (i.e. blind and ignorant) so far as the Supreme Being is concerned, reach the Region of *Trikuti* and there have the *darśana* of *Brahma* Who has the Form of Sun in *Trikuti*.

उलटी बात सभी कह गाऊँ, ऐसे समरथ राधास्वामी पाऊँ ।८।

Ulṭī bāt sabhī keh gāūn, Aise samrath Radhasoami pāūn 8

Translation —

I should state all that I have been taught as being contrary to usual things and practices because I have come into contact with Radhasoami Who is Omnipotent.

Explanation—

All these contrary things that I have stated above can be shown to be correct with the grace and mercy of Merciful Radhasoami.

DISCOURSE 51

THE PRACTICES OF THE RADHASOAMI FAITH AND THE BENEFIT FROM THEM

1. Whosoever has, with real eagerness, joined the Radhasoami Faith with the object that he may achieve the the ultimate good of his *Jiva* i.e. achieve salvation and be saved from the pains and pleasures of the physical body and the misery of births and deaths and attain perfect and eternal bliss, should search for a *Guru* Who knows the secret of *Śabda* and performs the practices of the *Śabda Yoga* and should surrender himself in all sincerity to the True Supreme Being Merciful Radhasoami and to His Satsang and, after learning, the method of the *Śabda Yoga*, perform its practices regularly, two, three or four times everyday. If he does so, he would surely get some joy or pleasure and his mind and spirit would day by day detach themselves gradually from the region of *Pind* and ascend within himself to the heavens and even beyond and one day, the spirit, going beyond the limits of *Pind* and *Brahmanda* (i.e. the limits of *Maya*) may reach the region which is devoid of *Maya* i.e. the Region of Saints and attain eternal and everlasting bliss and then it would really be saved from the pains and pleasures of births and deaths and of the physical body.

2. It is not desirable for a devotee practising the *Surat Śabda Yoga* to feel bewildered under any circumstances and to make haste or to give up the practices in disappointment.

It may be observed that the person, who is sincerely

desirous of doing something in this world, does it more or less correctly and completes it, and no obstruction or apparent trouble can prevent him from carrying out that work, and as a matter of fact, he enjoys the labour and attention which he puts in to complete that work and does not find it unpleasant and howsoever long it takes him to complete that work, he does not give up his effort in disappointment on account of his inability to accomplish it soon. In the same manner, the devotee engaged in practices of *paramartha* should continue his practices with determination and if he would continue to perform the practices with love and in the belief that one day the grace of the Supreme Being would necessarily be available to him, he would never fail in his efforts and Merciful Radhasoami would grant him internal joy and bliss as and when He considers it desirable to do so.

3. The boy who is sent to school for education does not immediately begin to enjoy his studies but if he continues the studies everyday for some time due to fear and pressure, he gradually begins to get more and more joy and ultimately his interest in studies increases to such an extent that if anyone stops him from his studies, he does not give them up but as time passes, he goes on devoting more and more time to them. Similarly, in *paramartha* also one must first have the fear of the cycle of births and deaths and of the sufferings in hell and troubles of birth and death and of the physical body and should also have an intense desire for the ultimate good of his *Jiva* and for meeting the Lord. And if the devotee's fear and desire for *paramartha* are true and sincere (even though they may be very weak in the beginning) he would be able to carry on the activity of *paramartha* i.e. his practices every day and he would also get some joy in that and to the extent he succeeds in performing his practices correctly i.e. his mind and spirit, giving up all thoughts of the world, get absorbed in the Holy Form at the time of *Dhyan* and in *Śabda* at the time of *Bhajan*, to that extent would his joy go on

increasing day by day and thus his habit of performing the practices would become stronger and stronger.

4. Just as a child aged six months or a year does not particularly know the taste of anything he eats or drinks but as he goes on eating certain things every day or very often, he becomes acquainted with their taste and then, according to his nature and habits as they develop, he likes taking those things only. Similarly, in the beginning, all *Jivas*, like children, cannot much appreciate the joys and bliss of the practices. And in the case of devotees, the cause is that according to old habits, thoughts of the world fill their minds, but if they continue the practice for some time and go on removing the thoughts of the world, they would begin to get some joy and then, according to the newly-formed habit, they would remain restless as long as they do not perform the practices everyday. Hence it is desirable and necessary for every *paramarthi*, whether he is very much eager or less eager, that he should continue the practices for at least such time that his habit of enjoying the practices gets strong and fixed.

5. It should be noted that just as the whole creation and all the things in the creation have three grades i.e. best, medium and worst or highest, average and lowest, in the same manner, there are three classes among men also. Those who belong to the highest class understand the discourses soon and accept them willingly and their doubts and misgivings are also removed very soon and when they engage in spiritual activity, i.e. the practices, they very soon experience within them its benefit also, for they give their fullest attention to whatever work they engage in.

And those who belong to the middle or average class will achieve all this after some time.

And those who are in the lowest class, have very dull intelligence and are very lazy and doubts and misgivings

would very often crop up in their minds and thoughts of the world would disturb them much at the time of the practices. Hence in the beginning, they would get only very little joy in *Bhajan* and *Dhyan* and that too very occasionally, but if they continue the practices daily and regularly, they will form a habit after some time and the obstacles and difficulties which prevent their mind from applying itself to the practices and getting joy from them would also lose their force and would gradually disappear.

6. It should be noted that unless the spirit and the mind turn inwards and get concentrated internally, no joy and bliss can be attained. It is therefore desirable for a *paramarthi* engaged in the practices that he should take care and be watchful that his mind does not indulge in thoughts and ideas of the world at the time of the practices, otherwise he will not get any joy in the practices.

It must have been noticed that when a person takes his food and there are many kinds of dishes before him, and if his mind gets worried or engages in some thoughts, he does not relish anything i.e. though he takes everything which is before him, yet he does not know what things he had taken and how they tasted.

How can then the spiritual practices taught by the Saints, which are very subtle, give any joy unless the mind and the spirit are fully engaged in them? Just as at the time of taking food, every article of food comes into contact with the tongue, but, if the attention is turned in some other direction, one does not know the taste at all, similarly, the mind and the spirit of the devotee may not at all experience the joy and bliss of *Bhajan* and *Dhyan* even though they may have reached the Deity of some high region or may have established contact with the current of *Śabda* to some extent, simply because the devotee's attention is turned in some other direction i.e. is engaged in thoughts of the world. It is therefore very necessary that one should take care to keep

his attention under control at the time of the practices i.e. attention should be directed fully to the Holy Form and *Śabda*. It is only then that the devotee would get any joy, otherwise he would achieve nothing and would feel unhappy.

7. Some people are very hasty and wish that they should get the joy in the practices very soon, otherwise they become disappointed and speak contemptuously of the religion or the benefit available from the practices or the *Guru*, but they do not try to examine their own condition and their own ability nor do they remove their own defects. How can then they have any joy? They wish that Merciful Radhasoami should accomplish their work by His own grace i.e. turn their mind and senses and make them engage in *paramartha* and should not also allow impulses and desires to arise in their mind at the time of practices and, with His grace and mercy, grant them internal joy, but they give very little attention to the method which is taught to them for removal of the obstacles and application of the mind to the practices and do not act correctly according to that method. How can then the prayer of such people be accepted soon? If they would continue to perform their practices regularly and to control their mind and senses to some extent and would also act, at least to some extent, in accordance with the new method that may be explained to them, they would surely begin to get joy in *Bhajan* after some time.

8. It is evident that all activities, internal or external, are carried on by means of the current of the mind and the spirit and this current begins to flow in the direction in which a man sincerely turns his attention and then performs the activities whatever they be. Thus if any *paramarthi* at the time of his spiritual practices turns his attention within himself towards higher regions and fixes it, as has been directed by the Saints, in some Form or *Śabda* or at some region, the current of the mind and the spirit and also attention

would necessarily begin to flow in that direction and as long as any other thought does not arise i.e. another current does not begin to flow, the direction of that current would continue to be upward within the devotee and the devotee would get some joy during this condition of withdrawal and upward pull, for higher regions have definitely more joy and bliss in comparison to that region where the spirit has its seat in the human body in the wakeful condition as has been described in the following couplet :—

उलट घट झाँको गुरुप्यारी, नैन दोऊ तानो हो न्यारी ।

Ulaț ghaț jhānkō Guru-pyārī, Nain dōū tānō hō nyārī.

Translation —

O Devotee, beloved of the *Guru*, turn your attention upwards and look within yourself and concentrate your eyes within yourself and detach yourself from the body.

The current of the spirit and the mind and the eyes of a man begin to flow in that very direction in which the current of his attention is turned.

9. Hence no devotee of the Radhasoami Faith engaged in spiritual practices should become despondent under any circumstances. He should carefully keep his mind and senses under some control while engaged in practices. If he has any deficiency or defect, he should enquire about the method of removing it and take action accordingly. His condition would then begin to change in a short time and when the mind and the senses become somewhat accustomed to get internal joy, they would automatically turn in that direction at the time fixed for the practices and all obstacles would gradually disappear and the devotee would begin to get joy and bliss.

DISCOURSE 52

The Attitude of Devotees of the Radhasoami Faith towards worldly people and followers of other Religions and particularly, Sophists and Sufis

1. **Attitude towards worldly people.** The devotees of the Radhasoami Faith should have only as much dealing with worldly people and people of their caste as may be essential i.e. they should not meet them very frequently with deep love nor should they stay with them for long hours. It is desirable that they should meet them and talk with them only as little as may be necessary. And greater contact with them is not desirable, otherwise their nature, habits and worldly desires would influence the mind of the devotee and would create interference and disturbance in his practices and this would also be detrimental to his observance of the rules of love and devotion towards the Supreme Being and the way of life suitable for a devotee.

2. **Attitude towards people engaged in external worship.** Such people from amongst the followers of some Saints of the past or from amongst followers of any other religion who are engaged in external worship of some idols, relics, Holy books or other books and do not do anything except studying the Holy books or other books or listening to them and are not acquainted at all with the hidden meaning of the Holy Books or other books or with the internal secret or who do not make any search for and investigate about it and if anybody tells them the secret, do not even like to listen to it attentively and carefully, are all traditionalists i.e. adherents of old traditions. The followers of the Radhasoami Faith should keep themselves aloof from such people i.e. it is not desirable for them to have close contact and friendship with such people for they are also worldly

people and have no love and desire in their mind to search for the Supreme Being. These people would make their associates lean towards the world and also make them, like themselves, indifferen to true *paramartha* and would always be ready to create doubts of various kinds in the minds of true *paramarthis* and would allege that the person who has not indulged in the enjoyments of the mind and the senses in this world or does not like to enjoy them is ignorant and unlucky or that it is foollish to give up the joys and pleasures of the world available at present in the vain hope of getting some imaginary happiness or joys through *paramártha*.

3. **Attitude towards people engaged in Karmakanda and Hatha Yoga. Such people undergo much physical discomfort and trouble.** These are people who engage in *Karmakanda* and entertain hopes of various kinds of pleasures of this world or of happiness in heaven and *Baikunth* and engage in external *karmas* and activities and there are also those who are engaged in *Hatha Yoga* for the cleanliness of some part of the physical body or to remove some disease or for obtaining some *Siddhi* and therefore undergo physical hardship and troubles The followers of the Radhasoami Faith should keep away from both these classes of persons and it is not desirable under any circumstances for the devotee of the Radhasoami Faith to have any connection with these people in regard to *paramartha* but if he has, from a worldly point of view, any relationship or old friendship or acquaintance with them, he should gradually reduce the contact and meet and talk to them only according as may be necessary. It is not necessary to talk to them regarding *paramartha*, because they have no love for and faith in the True Supreme Being in their mind nor do they search for and investigate about Him. They only desire to get the pleasures of the world, or of *heaven* or *Baikunth* or they are anxious to acquire wealth, name and fame in the world by giving a show or by entertaining people. They have no

sincere desire in their mind for true *paramartha*, nor can it grow in their minds. Hence whatever discourses are delivered or labour is put in to explain *paramartha* to these people would go in vain and even if these people have to yield in discussion, they would, on account of their ignorance, calumniate the Religion of Saints and scoff at it.

4. **Attitude towards people engaged in internal Sumiran and Dhyan.** These people perform *Sumiran* and *Dhyan* at the navel or at the heart centre or they strike their heart while repeating the Name loudly or they repeat the Name from the lower centres and reach upto the point between the two eyes or between the two eye-brows or perform the *Purak*[1] and *Rechak*[1] practices through the right and left nostrils and repeat the *Gayatri*[2] *Mantra* or other Names simultaneously with the *Kumbhak*.[1] But they cannot continue these practices for more then two, three or four minutes and as regards *Dhyan* or contemplation that they do, they do not correctly know the Form of the Deity or his Region. Hence all their practices end up at some centre within the limits of *Pind.*

All these people consider themselves as engaged in internal practices and this much, of course, is true that the practices they perform lead to some internal purification and some internal pleasure but in the Religion of Saints these people are also considered as externalists, because their practices are limited to the lower *Chakras* i.e. within the six

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1. Prāṇāyāma consists of 3 breath-exercises. The one known as Pūrak consists in inhaling and the second known as Rechak, in exhaling breath. In between these two is the Kumbhak in which breath is held after inhalation within the body. Kumbhak ends when Rechak i.e. exhalation begins. 2. Gāyatrī is the famous sacred verse (iii-62-10) of the Rig-Veda (Tāt savitur vareṇyam bhargō devasya dhīmahi dhiyō yō naḥ prachōdayāt) which is repeated at the time of morning and evening prayers. It is known as Gāyatrī as it has been composed in the Gāyatrī metre.

Chakras of the physical body. The devotees of the Radhasoami Faith need have no connection with these people also in regard to *paramartha.*

5. **Attitude towards people who perform the practices of Mudra.** From among these people, those who perform the practice with attention fixed at a particular spot and the practice of *Śabda* are better but their practices also end up below *Sahasdal Kamal* and the secret and details beyond that are not known to them. They engage in the practices pertaining to *Śabda* and Form only with the object of concentrating their mind and making it quiescent and there is no idea of ascending to any higher regions. They do not mention the secret of the *Śabda* or the Deity to Whom the *Śabda* pertains nor do they engage in searching for or investigating about Him. Thus it is not possible for the followers of the Radhasoami Faith to have any contact with these people also. These people get satisfied after getting some joy and experiencing some light internally and as they have not been able to contact a Perfect *Guru*, they feel so proud even on achieving this much that they do not like to listen to or understand the secret beyond this nor do they want to do anything according to it and if the secret of some higher region, according to the Religion of the Saints, is communicated to them, they laugh at it.

6. **Attitude towards people who practise Ashtanga Yoga.** Those who practise *Ashtanga Yoga* or *Pranayama* are very few these days and in fact, it appears that a person who may be perfect in this *Yoga*, is unavailable these days. Whoever started performing this practice gave it up on account of some obstacle or some danger or because he fell seriously ill. If one comes into contact with a perfect *Yogi*, he would appreciate the greatness of the Religion of Saints and will join in performing the practices of this religion, but those who have only started performing these practices and have not achieved control over even one *Chakra* are generally

extremely proud and for this reason they can have no real relationship with the followers of the Radhasoami Faith.

7. **Attitude towards Vamamargis**[1] **and people practising Bhairvi Chakra**[2]. There are very few practical men available in this sect. They are all lost in eating and drinking and the external ceremonies that thay have started also give very inferior results as the condition and attainments of a *Mahatma* or of a Perfect Devotee are quite different from the condition of these people. Those who try to imitate the ways of *Mahatmas* without performing the practices they performed i.e. without bringing their mind and senses under control, would be deceived and would remain entangled within the limits of *Maya*. Hence this is exactly what is heard about the condition of the followers of this religion. The followers of the Religion of Saints must always keep away from them and should strictly avoid their association and they should never talk to them or discuss anything with them on *paramarthi* matters, for these people will never accept the statements of the Saints. All their activities are of a very low order and they appear to care very little for true *paramartha* or for the salvation of *Jivas* and as a matter of fact, they do not care for it at all.

8. **Attitude towards Sophists and Sufis.** The followers of the Radhasoami Faith should not have contacts with these people also because these people read the statements of true and perfect *Jnanis* and imagine intellectually that they have established their union with *Brahma* and thus discard spiritual practices. They speak about and explain their idea of union with *Brahma* and thus discard spiritual practices And to all those who meet them they talk about the union with *Brahma* and thus make them feel that they are *Brahma* and thus relieve them of the fear of birth and death and the sufferings of hell.

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1. The followers of Vāma Mārga i.e. the Religion which is opposed to the Vedic Religion. It is also known as Tāntrik Religion. 2. The followers of Vāma Mārga make a Chakra or circle and sit within it and perform their worship and also take wine, meat etc.

9.[1] If anybody talks to these people regarding spiritual practices considered essential in the Religion of Saints and enquires how they attained the status of *Brahma*, they reply that one has not to go anywhere, *Brahma* is Omnipresent and the physical body and the entire creation consisting of names and forms is all a myth and a mere delusion. The only thing that one has to do is to thoroughly understand the statements regarding higher knowledge and to consider oneself as *Brahma* and make this feeling strong and firm and to take the mind, sense-organs and the physical body and all the objects as lifeless matter.

Brahma is detached from all these and unaffected and is not affected or touched by good and bad acts. When this belief becomes strong, one becomes entitled to salvation without the physical body i.e. when one leaves this physical body he would, according to his belief and faith, be released from the bonds of subtle body as well and would become one with *Vyapaka Chaitanya.*[2]

10. It should now be understood that the spirit which is present in this region of coarse *Maya* is always tied down in physical and other bodies of this region and as long as these covers (i.e. the bodies) are not removed by performing the practices, the spirit cannot be free or cannot exist independently of a physical body.

In *Vedanta Śastra*, two grades of *Maya* are mentioned, (1) Pure *Maya* with *Satya* predominant, (2) Impure *Maya* with *Satya* predominant and the region of *Śuddha Brahma* or of *Para-Brahma* is beyond these two and, in order to get away from the region of *Maya*, the *Vedanta* has taught the performance of the practices of *Yoga* so that the devotee may take his *pranas* beyond the 6th *Chakra* and obtain the *darśana* of *Brahma* and then from there

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1. Paragraph numbers in the original begin here with No. 1 again, obviously a mistake of printing. Here the numbers are given in continuation. 2. Vide Note 1 on page 92.

proceed on to the Region of *Para-Brahma.* It is then that he would attain true salvation and only then would he become one with *Śuddha Brahma* and only then the truth of the statements that these *Vachak Jnanis* repeat after reading the books would come to light i.e. the true *Yogi* would see himself in the from of *Brahma* and that same *Brahma* would be observed as Omnipresent in the entire lower region i.e. lower creation and until one reaches the region of *Brahma* or *Para-Brahma* by performing practices, the repetition of the statements abont union with *Brahma* would simply be mere verbal talk and no change really takes place in their condition. In other words, these *Vachak Jnanis*[1] also, like other ignorant people, remain within the limits of *Avidya*[2] and act according to the dictates of their mind and senses and they do not get the bliss of *Brahma* or *Atma* even to the smallest extent nor can they have any experience of their own real Form or have the *darśana* of *Brahma.*

11. Besides this, it is also written in the *Vedanta Śastra* that there are three bodies, the physical, the subtle and the causal and within these three bodies, there are five *Kośas*[3] and the seat of the Spirit is in the fifth *Kośa* i.e. the *Annamaya Kośa*[3] which is the lowest and most external. And those 5 *Kośas* are *Annamaya Kośa* i.e. the physical body and *Pranamaya Kośa*[3], *Manomaya Kośa*[3] and *Jnanamaya Kośa*[3], these three being included in the subtle body and the *Anandmaya Kośa*[3] known as the causal body, while the fourth is the stage of *Turiya*[4] in which *Jiva* is merely a witness of all that happens. The *Jiva* in the causal body is known as *Prajna*, that in the subtle body, as *Tejas* and that in the physical body, as *Viśva.*

It should be borne in mind that the real form of man

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1. Those who indulge in Vāchak Jñāna. For Vāchak Jñāna, see Note 1 on page 99. 2. 'Avidyā' means ignorance i.e. lack of true knowledge. True knowledge cannot be obtained unless and until the spirit is freed from the body and the mind. 3. Vide Note 1 on page 41.

i.e. his *Atma* is hidden in all the five *Kośas* i.e. in the three bodies and as long as one does not pierce through these covers by means of practices, he will not have the vision of his own form, i.e. the *Atma*. All these covers are found in the Region of *Pind* which is the region of coarse *Maya*, and is limited to the six *Chakras*. Similarly, in *Brahmanda* where there is *Śuddha Maya*, *Brahma* also has four forms, viz, (*i*) *Virat* i.e. *Maya Śabal Brahma* i e. *Brahma* engaged in creation with the help of *Maya*, (*ii*) *Hiranya-garbha* who supplies vitality to *Maya Śabal Brahma* and from where subtle matter of the creation manifested itself, (*iii*) *Avyakrita* from which *Maya* in its seed form manifested itself and (*iv*) the *Śuddha Brahma*. When one goes beyond all these covers after piercing them by means of practices, one may contact the *Śuddha Brahma* and then all those statements which have been made by true *Jnanis* and *Yogeśvaras* declaring their oneness with *Brahma* would appear to be correct and true, but if anyone without performing the practices and while iving in the lower region, whether it is of *Śuddha Maya* or coarse *Maya*, hears or reads those statements and considers himself to be *Śuddha Brahma*, it is his mistake. And it is observed that the condition of people who make such statements does not change at all i.e. their nature and habits remain like those of worldly people and their mind and senses generally dominate over them and make them wander about in fairs, places of entertainments, cities and towns. Do not *Brahma Anand* (bliss of *Brahma*) and *Atma Anand* (bliss of the Spirit) give even so much bliss to a man that he could stay at one place and enjoy it internally and attain peace?

12. It is also to be considered that the spirit which is omnipresent is everywhere hidden within covers of *Maya*, whether those covers are thick or thin and in this region which is the region of coarse *Maya* that omnipresent spirit (*Vyapaka Chaitanya*) is concealed within very thick covers and hence its potency is also hidden. Hence as long as

this spirit does not get help from spirituality of a higher order over which the covers are lighter than on this, it cannot do anything. It is simply unconscious. And an example of this is available on this our earth i.e. *Vyapaka Chaitanya* which exists here cannot itself perform anything as long as higher *Chaitanya* does not supply vitality to the unconscious *Chaitanya* and awaken it by means of the current of the Sun i.e. rays. In the same manner, the relative condition of higher and lower regions can be understood. The highest and most intelligent *Chaitanya* is that which has no cover over it and which is known as *Nirmal Chetan* and *Chetan* free from *Maya*. On reaching such a region, the *Jiva Chetan* which is also called *Sant Surat* (i.e. spirit of a Saint), after getting free from covers or physical bodies, would attain its immortal form of perfect bliss and only then all the pains of birth and death and troubles of *Kal* and happiness and unhappiness of the physical body would be removed and ended for ever.

13. The Saints give out the secret of that path and the various regions possessing higher and yet higher grades of *Chetan* and then finally, of the Original Abode of the highest grade of *Chetan* and state that the spirit can go upwards to its Original Abode only with the help of that current or that thread with which it had descended to this lower region (because all the creation is sustained by currents, whether those currents are subtle or subtler or coarse or whether they are visible or not). It should also be understood that all the creation below the region of the highest spirituality, whether in the region where there is no *Maya* or where there is *Śuddha Maya* or coarse *Maya*, has been brought into existence by the current which issued forth downward from the Region of Highest Spirituality, and which stopped at places distant from each other and created regions and thus descended down to the lower region. The same current, which is known as *Surat* or spirit and which has come down to the *Pind*, where it has its seat between the two eyes in the wakeful condition, can, with

the grace of the Saints and by performing the practices taught by them i e. by performing the practices of *Surat Śabda Yoga*, go back to its Original Abode i.e. beyond the regions of *Pind* and *Brahmanda* and on reaching there attain perfect freedom from births and deaths and pains and pleasures. This is what is known as true salvation. And as long as one does not turn towards his Original Abode by learning the secret and performing the practices, his true salvation is not possible under any circumstances. This is why *Vachak Jnanis* and *Sufis* did not achieve anything and could not attain the status of *Para-Brahma* which is in the region of *Brahmanda*. The Region of the Saints is one stage beyond it and even *Yogis* and *Yogeśvaras* did not know its secret nor where it is. It is only the Saints who gave the secret of this Region and whosoever surrenders himself to the Saints, can, with Their grace, make progress and by performing the practices, reach there most certainly.

THE END

ERRATA

Page		Text	Line		In place of		read	
Page	6	Text	Line	16	In place of	go in for	read	concern themselves only with
,,	7	,,	,,	1	,,	Reservoir and	,,	Reservoir of Love and
,,	7	,,	,,	18	,,	Sat Purusha	,,	True Supreme Being
,,	8	,,	,,	23	,,	is Mind	,,	is the Mind
,,	8	,,	,,	24	,,	of the Brahmanda	,,	of Brahmanda
,,	8	,,	,,	24	,,	of the Pind	,,	of Pind
,,	13	,,	,,	13	,,	is by the	,,	is with the
,,	17	,,	,,	3	,,	know the	,,	may know the
,,	17	,,	,,	7	,,	opens	,,	has opened
,,	17	,,	,,	31	,,	leave them	,,	give them up
,,	24	,,	,,	29	,,	And he	,,	And to begin with, he
,,	33	,,	,,	20	,,	and then	,,	and one should then
,,	38	,,	,,	10	,,	the particular sense	,,	the sense
,,	38	,,	,,	11	,,	organ	,,	organ concerned
,,	40	,,	,,	32 & 33	,,	would be able to see	,,	would see
,,	41	,,	,,	2	,,	*Kosa*[1]	,,	*Kosa*[1],
,,	41	,,	,,	13 & 14	,,	*Surat* is hidden in all bodies	,,	*Surat* in all bodies is hidden
,,	41	,,	,,	14	,,	seen when	,,	seen, when
,,	41	,,	,,	15	,,	removed by	,,	removed, by
,,	42	,,	,,	32	,,	enabled	,,	able
,,	42	,,	,,	33	,,	enabled	,,	able
,,	46	,,	,,	16	,,	troubles, vide—	,,	troubles, as stated below:—
,,	64	,,	,,	8	,,	are but the	,,	are only the
,,	66	,,	,,	8	,,	regions following	,,	regions by following
,,	67	,,	,,	5	,,	incercase	,,	increase
,,	67	,,	,,	14	,,	be devoid of the	,,	always be lacking
,,	68	,,	,,	6	,,	should,	,,	should

Page	68	Text Line	21	In place of	*Yoga* which	read	*Yoga*, which
,,	71	,, ,,	24	,,	spirit	,,	sight
,,	72	,, ,,	4	,,	from there,	,,	from Him,
,,	91	,, ,,	27	,,	and con-	,,	and, con-
,,	94	,, ,,	6	,,	do their	,,	do the
,,	94	,, ,,	10	,,	Their	,,	This
,,	94	,, ,,	17	,,	but their	,,	but this
,,	95	,, ,,	12	,,	or	,,	i.e.
,,	105	,, ,,	29	,,	the people	,,	people
,,	105	,, ,,	31	,,	the people	,,	people
,,	114	,, ,,	24	,,	that spiritual	,,	this spiritual
,,	120	,, ,,	21	,,	and thus	,,	and can thus
,,	124	,, ,,	16	,,	seat like	,,	seat, like
,,	124	,, ,,	17	,,	fountain into	,,	fountain, into
,,	124	,, ,,	25	,,	understood	,,	inferred
,,	129	,, ,,	23	,,	unhappy	,,	worried
,,	131	,, ,,	22	,,	them as	,,	them only as
,,	137	,, ,,	14	,,	days If	,,	days. If
,,	137	,, ,,	15	,,	fourtunate	,,	fortunate
,,	141	,, ,,	9	,,	द्वा	,,	द्वार
,,	146	,, ,,	1	,,	of doctor	,,	of a doctor
,,	147	,, ,,	Last	,,	would, be	,,	would be
,,	149	,, ,,	16	,,	Saints As	,,	Saints. As
,,	150	,, ,,	20	,,	to the holy	,,	to holy
,,	151	,, ,,	8	,,	at the point of those	,,	at those
,,	155	,, ,,	1	,,	a particular	,,	the particular
,,	155	,, ,,	13	,,	gross	,,	crude
,,	155	,, ,,	22	,,	of one	,,	of only one
,,	156	,, ,,	7	,,	some more time	,,	some time
,,	158	,, ,,	14	,,	like magicians	,,	(like magicians)
,,	164	,, ,,	18	,,	people,	,,	people, and
,,	167	,, ,,	17	,,	unnecessarily	,,	uselessly
,,	170	,, ,,	28	,,	his spirit	,,	His spirit
,,	170	,, ,,	29	,,	become	,,	becomes
,,	179	,, ,,	30	,,	his	,,	His
,,	188	,, ,,	32	,,	pains and pleasures	,, ,,	pain and pleasure
,,	194	,, ,,	13	,,	or	,,	, in other words,
,,	196	,, ,,	Last	,,	in the associa-tion of the	,,	by associating with

Page		Text	Line		In place of		read	
Page	197	Text	Line	17	In place of	various other things of new kinds	read	other new things
,,	198	,,	,,	24	,,	activities and thoughts	,,	activities. Thoughts
,,	203	,,	,,	10	,,	gives	,,	gave
,,	203	,,	,,	10	,,	as	,,	and
,,	204	,,	,,	20	,,	such a large	,,	a very large
,,	206	,,	,,	19	,,	Being he	,,	Being, he
,,	209	,,	,,	2	,,	as	,,	to the extent
,,	211	,,	,,	28	,,	of His Region and	,,	what His Region is like and
,,	217	,,	,,	23	,,	Being Who	,,	Being, Who
,,	217	,,	,,	24	,,	Unlimited at	,,	Unlimited, at
,,	217	,,	,,	28	,,	but	,,	though
,,	219	,,	,,	23	,,	lives.	,,	life.
,,	219	,,	,,	31	,,	given out	,,	taught
,,	220	,,	,,	27	,,	of attachment	,,	of *Moha* (attachment)
,,	222	,,	,,	12	,,	cirticism	,,	criticism
,,	226	,,	,,	3	,,	of such	,,	of this class of
,,	226	,,	,,	4	,,	they	,,	these
,,	227	,,	,,	19	,,	publication	,,	publication,
,,	229	,,	,,	19	,,	and keep	,,	and should keep
,,	234	,,	,,	1	,,	that as	,,	that, as
,,	236	,,	,,	24	,,	*Sakti.*	,,	*Sakti* respectively.
,,	241	,,	,,	19	,,	Being and the	,,	Being, the
,,	241	,,	,,	29	,,	eternal, achieve	,,	eternal, would achieve
,,	242	,,	,,	25	,,	state	,,	change
,,	247	,,	,,	7	,,	activities provided	,,	activities He provided
,,	251	,,	,,	16	,,	region.	,,	Chakra.
,,	254	,,	,,	5	,,	that there may be left no	,,	that no
,,	254	,,	,,	6	,,	whatsoever and	,,	whatsoe may be left and
,,	254	,,	,,	22	,,	are included	,,	contemplated
,,	254	,,	,,	23	,,	para i.e.	,,	paragraph, e.g.

Page		Text	Line		In place of		read	
Page	258	Text	Line	25	In place of	spiritua	read	spiritual
,,	260	,,	,,	13	,,	him or	,,	him or he
,,	261	,,	,,	5	,,	us less	,,	useless
,,	272	,,	,,	21	,,	Without	,,	Except
,,	272	,,	,,	21	,,	the creation has no value.	,,	there is no other helper.
,,	273	,,	,,	29	,,	and as	,,	and, as
,,	275	,,	,,	10	,,	impo rtance	,,	importance
,,	279	,,	,,	2	,,	practices after	,,	practices that day after
,,	282	,,	,,	3	,,	feels	,,	finds
,,	284	,,	,,	20	,,	and try	,,	and he should try
,,	284	,,	,,	21	,,	these, while	,,	these and (6)
,,	284	,,	,,	22	,,	about (6) his	,,	about his
,,	288	,,	,,	1	,,	pipe	,,	tube
,,	298	,,	,,	6	,,	while within	,,	while, within
,,	300	,,	,,	1	,,	them, undergo	,,	them, have to undergo
,,	301	,,	,,	23	,,	in the answer	,,	in answer
,,	311	,,	,,	2	,,	BEING	,,	BEING.
,,	312	,,	,,	6	,,	Region, learnt	,,	Region he learnt
,,	314	,,	,,	13	,,	deception, make	,,	deception, to make
,,	319	,,	,,	20	,,	less and lesser	,,	less and less
,,	326	,,	,,	16	,,	No body	,,	Nobody
,,	326	,,	,,	24	,,	prestige	,,	prestige,
,,	326	,,	,,	24	,,	*paramartha*	,,	*paramartha,*
,,	326	,,	,,	26	,,	times, they	,,	times they
,,	327	,,	,,	5	,,	scavanger	,,	scavenger
,,	327	,,	,,	27	,,	,,	,,	,,
,,	329	,,	,,	6	,,	taught	,,	showed
,,	329	,,	,,	,,	,,	of	,,	for
,,	331	,,	,,	17	,,	and	,,	or
,,	334	,,	,,	8	,,	वदेही	,,	वैदेही
,,	335	,,	,,	4	,,	he	,,	the devotee
,,	335	,,	,,	15	,,	put and	,,	put in and
,,	337	,,	,,	27	,,	and bid	,,	and must bid
,,	338	,,	,,	10	,,	*Gusanis*	,,	*Gusains,*
,,	338	,,	,,	27	,,	mind	,,	mind,
,,	338	,,	,,	30	,,	person	,,	person,

Page		Text	Line				
Page	340	Text	Line	9	In place of	their husbands	read their own husbands
,,	341	,,	,,	14	,,	alone who	,, alone, who
,,	341	,,	,,	15	,,	Śabda	,, Śabda,
,,	341	,,	,,	17	,,	lie in	,, stick to
,,	343	,,	,,	9	,,	*Bhaktmal*	,, *Bhaktmal*[1]

,, ,, Add the following footnote at bottom :—

1. 'Bhaktmāl' is the name of a book containing life accounts of Vaishṇava devotees.

,,	344	,,	,,	3	,,	has also been	,, is also
,,	347	,,	,,	6	,,	that	,, during which
,,	249	,,	,,	14	,,	shame	,, shyness
,,	369	,,	,,	4	,,	indifferen	,, indifferent
,,	374	,,	,,	10	,,	abont	,, about
,,	375	,,	,,	19	,,	iving	,, living

R. S.

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